

The Monk of
Evesham

The Revelation
to

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The Revelation

TO

THE MONK OF EVESHAM 1196

CAREFULLY EDITED FROM THE UNIQUE COPY, NOW IN
THE BRITISH MUSEUM, OF THE EDITION PRINTED
BY WILLIAM DE MACHLINIA ABOUT 1482

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THE REVELATION TO THE MONK OF EVESHAM.

INTRODUCTION.



IN the chronology of English printing, between William Caxton and Wynkyn de Worde, occur the less familiar names of JOHN LETTOU and William of Malines, or as he variously printed his name, WILHELMUM DE MACHLINIA, WILHELMUM DE MECHLINIA, and even WILLIAM MACLYN.

Not much is known of these two minor printers: nothing indeed beyond the testimony of their own productions. Some account, however, though it may be a limited and imperfect one, of their works will be advantageous, previous to an acquaintance with *The Revelation to the Monk of Evesham*.

2. Besides printing on their own account, Lettou and Machlinia joined in partnership for at least the production of one book, in the colophon of which Lettou's name comes first. Possibly therefore he may have been the older printer. Their works are of great rarity: some of them extraordinarily so. The following list of many of them contains their designations or titles in English, shows the languages in which they are printed, and gives the press marks of copies now in British Museum. Those distinguished by A have the name of the printer upon them: those by B have neither the name of the printer nor of the place or date of printing.

John Lettou.

A The Minorite ANTONIUS ANDREAS, *Questions in Aristotle's Metaphysics*; edited by the Augustine THOMAS PENKETH. 1480. [Latin.] *Gren. Coll. 8984.*
A JOHN PEREZ DE VALENTIA, *Expositions on the Psalms*. 1481. [Latin.] C. II. b. 9.

Lettou and Machlinia.

A Sir THOMAS LITTLETON, *Tenures*. [Norman-French.] 508, f. 1. *Gren. Coll. 2190.*
B An abridgement of the Statutes, with title or printer's name, &c. [Norman-French.] (1) C. 12. i. 10. (2) 505. g. 1. *Gren. Coll. 2190.*

William de Machlinia.

A II. Sir THOMAS LITTLETON, *Tenures*. [Norman French.] 508. f. 1.
A III. Year Book, 34 Hen. vi. 14. [Norman-French.] C. II. b. 10. *Gren. Coll. 6001.*
A I. ALBERTUS MAGNUS, *On the secrets of Nature*. [Latin]. (1) C. 31. e. 25. (2) 546. h. 6.
B I. ALBERTUS MAGNUS, *On the secrets of women and men*. [Latin.] C. 31. e. 24.
A III. JOHN WATTON, 'Speculum Xristiani,' *The Mirror of a Christian*. [Latin and English]. C. II. a. 28.
B I. Year Book, 33 Hen. VI. [Norman-French.] 505. g. 1.
B I. Year Book, 35 Hen. VI. [Norman-French.] 505. g. 1.

Introduction.

B I. Year Book, 36 Hen. VI. [Norman-French.] 505. g. 1.

B II. A book, without title, known as 'Nova Statuta,' *The New Statutes.* [Norman-French.] C. 11. c. 13.

B II. *The Revelation to the Monk of Evesham.* [English.] C. 21.

B III. *A passing gode lityll boke necessarye and behouefull agenst the Pestilence* [C. 31. e. 13], translated from the Latin of *Regimen contra epidemiam sive pestam*, written by Canutus, Bishop of Aarhuus in Jutland, and probably printed abroad. [C. 31. e. 10.]

B III. A Chronicle of England. [English.] *Gren. Coll.* 5091.

B III. Three leaves in English, [formerly in Old Royal MS. 17. D. xv. : but now C. 3. m.] lettered on the back *Treaty between Louis XI. and Edward IV.* These leaves contain *The promise of matrimonie* between Prince Charles of France, and Elizabeth, daughter of the English king : with other matters.

B III. *Statuta apud westmonasterium edita Anno primo Regis Ricardi tertij.* [Norman-French.] C. 10. b. 20 : also in Petyt's MSS. in the Inner Temple Library.

B III. *Harl. MS. 5919.* Art. 182 is a leaf of another work, *Vulgaria Therentii*, which has not come down to us entire.

3. The first book ever printed in London, was printed by John Lettou. It was the above Penketh's edition of Andreas' *Questions in Aristotle's Metaphysics* : a work first printed at Naples in 1475.

The Rev. Dr. Cotton tells us :

If we consider Westminster as a distinct city from London, the latter can only claim the third, or perhaps fourth place in order of time among the English towns into which the art of printing was introduced : a press being certainly at work in Oxford in the year 1478, and one at St. Alban's in 1480. No book executed at London is found bearing an earlier date than this last-mentioned year ; the first known specimen being, *Antonii Andreæ questiones super xii. libros metaphysices*, printed by John Lettou, in 1480. Lettou was probably a foreigner, and he is only known to have printed two books (in 1480 and 1481) before he joined with Wm. Machlinia, who is also supposed to have been a foreigner from Germany or the Low Countries. Machlinia probably continued his occupation for some years, yet comparatively few of his books have come down to our times ; and of these not one single volume bears a date.—*Typographical Gazetteer*, p. 148, Ed. 1831.

But two copies of Andreas' *Questiones* are known. The above one in the Grenville Collection, and another at Magdalen College, Oxford. The two volumes printed by Lettou were both published at the expense of Thomas Wilcock. They are printed in double columns, and have blank spaces left for the initial letters to be filled by hand, as is the case of most of the above works. The colophons expanded of Lettou's two works, run thus :

A. Andreas' *Questiones*.

¶ Excellentissimi sacrae theologiae professoris Anthonii Andræ ordinis fratrum minorum super duodecimo libros Methaphysicæ questionibus per uenerabilem uirum magistrum Thoñan Penketh ordinis fratrum Augustinensium emendatis finis impositus est per me Iohannem lettou ad expensas Wilhelmi Wilcock impressis. Anno xristi M.CCCC.lxxx.

J. Perez de Valentia's bulky work, usually known as *Expositiones super Psalterium*.

¶ Expliciunt Reuerendissimi doctoris Valencii super psalterium hucusque exponesse Impresse in ciuitate Londoniensi ad expensas Wilhelmi Wilcock per me Iohannein lettou. Anno xristi M.CCCC.lxxxi.

Aristotle and David, Intellect and Piety : a fit beginning for the prodigious literature that has been, that is, that yet will spring into existence in London.

4. Sir Thomas Littleton died on 23rd August 1481. It was probably after his death that Lettou and Machlinia, our first Law printers, joined together to print what is probably the first edition of his *Tenures*. The colophon of this book runs thus :

Expliciti Tenores nouelli Impresse per nos Iohem lettou et Willem de machlinia in Ciuitate Londoniarum iuxta exclesiam omnium sanctorum. [There were eight churches in London, dedicated to the honour of *All Saints*, commonly written Alhallows. Near which *Alhallows* cannot therefore be now known.]

There is another work, known as the *Vieux Abridgement des Statutes* which is also attributed to their joint-effort, but it bears no date nor name of printer, place, &c.

5. The works, known and suppositious, of William de Machlinia are more numerous. He appears to have lived either in Holborn or near the Fleet Bridge.

Another of the earliest editions of Littleton's *Tenures* has this colophon.

Expliciti Tenores nouelli Impressi
per me Wilhelnum de machlinia in opulen
tissima Ciuitate Londoniarum iuxta pontem
qui vulgariter dicitur Flete brigge

The Year Book 34 Hen. VI., has this short colophon.

Emprente par moy William Maclyn en Holborn.

The edition of Albertus Magnus *Liber aggregationis ; seu liber secretorum*, &c., has this colophon.

Albertus Magnus de Secretis naturae Explicit
Necnon per me Wilhelnum de mechlinia Impressus In
opulentissima Ciuitate Londoniarum Iuxta pontem qui
vulgariter dicitur Flete brigge.

But the most interesting of all the acknowledged productions of Machlinia, and the one which has the closest affinity to the present work, is a book which begins *Incipit liber qui vocatur Speculum Xristiani*. It is a devotional work, and consists of three parts.

(1.) The *Speculum Xristiani* is composed of short quotations chiefly in Latin, from the Scriptures and the Fathers, interspersed with original, though rude English verse in illustration of the teaching. It is divided into eight 'tables' or 'chapters': whereof the first treats of the Catholic faith and the articles of belief: the second of the ten precepts of the Decalogue and the two of the Gospel: the third of the seven works of mercy, the seven works of the spirit, the seven principal virtues: the fourth of the seven cardinal sins, and the like. The following—to be found in the seventh table—is a good specimen of the verse, which otherwise is interesting from its very early position in English printed Poetry.

Ensample we may see and here
Of Iherusalem that was so riche a citee
Of it openly spekys Ieremye
And also dauid in hys prophecye
How it was destroyed withouten wene
And the walles beten doun all be dene

Wallid it was with wallys thre
 A semely sight on to see
 The temple brent ful dulfully
 And beten doun hit was holly

So riche a temple hit was one
 In this worlde was founden none
 With walles and pylers here onlyght
 Hyled with golde that schone ful bright

So many lampes ther in brent ay
 Hit made the night bright as the daye
 Their oyle was medled with swete oynement
 Out of whiche swete sauour sprent

Thair sence was wonderly wrought
 With riche spices that they dere bought
 Ther of come swete smelling
 Sweter felt neuer man here lyuyng
 Ther is now nether Emperour ne kyng
 That night mayntene suche sensyng

Ther were thre hondred there in syngand
 Suche songe herde neuer man in this londe
 With harpe and pipe and sawtrie
 And all other maner of mynstralcye
 And this was all their synging
 The psalmes that made Dauid the kyng

And why this Cite destroied was
 Fals and coueitous men grete cheson was
 That euer brent in couetise more and more
 Yf we doo so aught to drede full sore
 Last vs befallie as thaim beselle
 Al wise clerkys thys tale can telle

And yet this fyre brennes so bate
 That no man may it slewke and bate
 And ther of comes so grete a smoke
 That men may not vp to heuen loke

For wher may we now many fynde
 That they not other bleereyed or all blynde
 Or ellys a perse in their eye
 Thof they in state or ordre be right heye
 Who so might conuert blynde and bleryeye
 And make them to goddys bydding obedient be
 God wolde forgyf him al his synne
 And graunt hym blisse that neuer schal blinne

But I am nought so grete a clerke
 For to do so strong a werke
 Therfore me and all mankynde
 Into the mercy of god I recommende

(2.) The second part of the *Speculum Xristiani* mainly consists of an Exposition of the Lord's Prayer. It has the following title.

Sequitur exposicio oracionis dominicae cum quodam
 bono notabili et septem capitalia vicia cum
 aliquibus ramis eorum.

(3.) The third part consists of the Admonitions of the blessed Isidore: and has this title.

Sequuntur monita de verbis beati ysidori extracta
 ad instruendum hominem qualiter vicia valeat
 euitare et in bonis se debeat informare.

At the close of the whole, comes the following colophon.

Iste Libellus impressus est in opulentissima Ciuitate Londoniarum per me Willelmum de Machlinia ad instanciam necnon expensas Henrici Vrankenburgh mercatoris.

As Thomas Wilcock paid the expences of Lettou's two books : the piety of the merchant Henry Urankenberg furnished Machlinia with the means for the production of the *Speculum Xristiani*.

6. A typographical matter now meets us : and it is important, because it is the bridge between the known and the supposed works of Machlinia. Mr. Dibdin gives us this opinion of Machlinia as a printer.

Machlinia unquestionably printed with at least three different casts of letters ; of which the more elegant specimens are those of the *Speculum Xriani*, and *Albertus Magnus* 'De Secretis Mulierum.' Machlinia is always superior to Lettou, and some attempt at proportion and beauty may be seen in his register, or press work ; but he is not only far beneath Wynkyn de Worde in every point of good printing, but is frequently below Caxton ; whose broad and bold types seem not to have suited his meagre taste. His paper is not generally so good as that of his contemporaries ; but in the subsequently mentioned work of 'Albertus Magnus,' and in the 'Nova Statuta' he has shewn himself not indifferent to the niceties and beauty of his art. The paper is excellent, the margin broad, and the register exact.—*Typ. Ant.* ii. 9. *Ed.* 1812.

In the above list, an attempt has been made to classify Machlinia's books, according to the founts of type used in them. The law-books group under I. The *Albertus Magnus*, the *Nova Statuta*, and *The Monk of Evesham*, form group II. : while the third group is composed of the *Speculum Xristiani*, *Chronicle of England*, and *Lityll boke agenſt the Plague*, &c. The three groups are sharp and distinct from each other, and consistent within.

Mr. Dibdin observes with reference to the present work :

This extraordinary performance, which is bound up with a copy of Caxton's *Order of Chivalry*, in the British Museum, is printed with types of the same character as those of the *Nova Statuta* ; but more rudely executed. The book has no indication whatever of place, or printer's name ; nor has it numerals, catchwords, or signatures. It contains 65 leaves ; and in chapters xvi, xvii, some leaves have been pasted over others, containing different matter from the cancelled leaves. This appears, on slightly separating the one from the other. I believe the Museum copy, which was formerly in the library of Henry VII., to be unique.—*Idem*, p. 27.

To this may be added a peculiarity in the letter in which this book is printed. It has one letter graffed upon another, as *de* and *ho* : together forming one letter. The foundry of this type is unknown. It probably came from beyond the seas. Altogether the opinion of typographical experts is conclusive and final, that William de Machlinia printed *The Monk of Evesham*. Probably therefore the approximate date of its appearance in print may be fixed at about 1482.

7. The Narrative itself is very much older : though we cannot tell by how many years. It was probably not written earlier than its ostensible date ; 1196 A.D. By whom is unknown. Neither am I aware of its present existence in MS. An abridgement of it however is found in Roger de Wendover's *Flowers of History*,¹ under the year 1196.

¹ *ii. 148-164. Ed. 1849.*

Roger de Wendover, in Buckinghamshire, was a Monk of St. Albans, who died on 6 May 1237. His *Flowers of History* is a compilation down to the year 1235, and is, for the period of the Author's lifetime, a piece of contemporary and original history. There seems therefore no escape from the belief that the ostensible date of the *Revelation* is the true date of its composition : and with this opinion there is no internal inconsistency in the work itself. Therefore 'the king of Ingland' with his forgetful sons, with his 'auowtrie,' and undue taxation would be Henry II.

But however precise and particular the information may be as to the Invisible condition of things ; there is generally a studied absence of all indications of place or individuals in this world. It would be hard perhaps to separate the Author's self-delusion from his illuding of others, or to fix the exact proportion of fact to fiction in the whole Narrative. But there is no doubt that, despite the disclaimer 'this vision, not to be of man's conceit,' that it is a Middle Age work of Religious Fiction. And this too, more as an individual speculation than as an authoritative dogma : for the doctrine of Purgatory was not finally sanctioned until the Council of Florence, in 1438.¹

This impression is further confirmed by inconsistencies as to the Narrator. Sometimes he is one of the Priors of the Monastery,² at other times, it is the Ecstatic himself ;³ who writes the *Revelation*, adding thereunto circumstances that occurred after his recovery from his trance.⁴ This confusion in construction while it tells in the narration of the immediate story in hand, tends to prove the fictional character of the Work. The *Revelation* itself is the product of a strong mind, and is—the age, knowledge, and circumstances taken into account—a piece of remarkable Invention as regards the ordering of the unseen World : and of righteous Judgment and fearless Denunciation of the sins and wrongdoings of the present State.

The Author was probably an Englishman, and wrote 'in thys gronde of inglonde,'⁵ using the English of his time. The orthography and punctuation may have somewhat suffered at the hands of subsequent scribes or the foreign printer, until they certainly now form a villainous text : but the inditement is worthy of even so great a subject. It is rapid, clear, unhesitating, unhalting : except where all expression fails, when stretched out towards the expression of the immeasurable. Yet even then, immensity, whether of space or number, of woe or happiness, is not inadequately foreshadowed. There is great craft and subtlety in producing *vraisemblance*—despite inconsistent narration—by innumerable graphic touches, circumstantial details, and natural dialogues : all tending to give a sense of strong reality to things to us impalpable and invisible. In this clear conception helping a

¹ S. Edgar, *The Variations of Poetry*, ii. 453. Ed. 1838.

² pp. 15, 19, 20, 26, 28, 111.

³ pp. 39, 46, 76, 82, 98, 99, 111.

⁴ pp. 54, 70, 71.

⁵ p. 70.

direct and apt expression we trace one part of the Author's mental power.

8. We have in this Book, a Story as distinct from a Revelation. The Story is laid in the monastic circle at Evesham Abbey. The Revelation tells us of a Journey. It is the pilgrimage of the Soul from Death through Purgatory and Paradise to Heaven.

9. Purgatory has no existence. It is an elaborated lie. Scripture teaches unmistakably the instantaneous translation of the Soul of Man from the Body into the presence of the Saviour in Heaven, 'Absent from the body, present with the Lord.'

It is in the craving to lift up the veil which God in His merciful Providence has put between us and our future life in the invisible world, in this seeking to become wise, 'above that which is written,' 'in which,' to use the language of this *Revelation*, 'the feeble ignorance of good people oftentimes offendeth,' that these good men of old elaborated out of their own humanity, from their own consciousness of bodily sensation, that same Theory of bodily Agony, in a state into which our mortal bodies *can not* enter, which is a distinctive characteristic of nearly all idolatry and false religions; and the utter absence of which in the Old and New Testaments is an inverse proof of their Truth and Divine Authorship.

For instance, what difference is there in detail between the representation of a Buddhist hell, as for example that depicted in the Joss-house of Tinghai, in the island of Chusan; and that of Purgatory in this old English Monk's conceptions of what might be beyond the grave.

The kings of hell sit in judgment like Chinese mandarins. The executioners are braying the victims in mortars, boiling them in furnaces, skinning them with knifes, throwing them to tigers, squeezing them between boards, cutting them up and hanging the bits on hooks, beating them with mallets, tormenting them with hot irons, all represented in coloured plaster groups with a horrible fidelity of detail, and with an ingenuity of conception as to the instruments employed, which would argue that the Buddhist priests are no contemptible mechanics, and that it is well for the barbarians they are not employed in the invention of warlike *tormentaria*. G. W. Cooke, 'The Times' Special Correspondent in China in 1857-58. p. 138. Ed. 1858.

10. We must however try and occupy the standpoint of the Author. With a patient, an elastic faith; we must accept, for the nonce, as currently believed truths; the existence of Purgatory, the advocacy and consequent worship of saints, the continuance of miracles, the occurrence of visions, and the like. Further, we must look out on society as the Author did. What a picture of national declension in spiritual life has he put into the mouth of St. Nicholas.

Knowest this monk that thou seest; he served and pleased God full well in his life with great cleanliness of heart and chastity of body; and much evil the which should have been done in the place where he was, he letted and was against it. For he was fervent in zeal of righteousness, and hating evil of heart, wherefore many reproofs oftentimes patiently he suffered for the

defence and honesty of his religion, and specially of them which wear the habit of religion upon them, for that intent that they might destroy the virtuous living and conversation of religion, full busily serving not their spirit but the wretchedness of their flesh and the world, in the monasteries of spiritual and ghostly living. And alas! for sorrow, for now by such persons the special worship and honour that Holy Church was of before, is almost brought to nought, while the multitude of carnal and worldly men increase above number, whom the fewness of spiritual men suffering, choosing rather to disseminate and not to know their evil, and so to rest themselves, than by their blaming and resisting, [to] stir and move against them the wrath and troublous hastiness of such evil-disposed persons. And though they so do, yet they cannot be sure from the spies and frauds of them. And as sometime Ishmael, that was born carnally, pursued Isaac, that was born spiritually, that is to say, by a spiritual promise of Almighty God, likewise it is now. For carnal folk be full grievous to spiritual people, because they cannot pervert them to their forwardness; also many there be that greatly it is to sorrow the which in their living began spiritually, but by process of time either they be overcome by unstableness or else be deceived by simpleness, and also they fall down from their purpose and beginning into the miserable and wretched corruption and slothfulness of this world, enticed and drawn by the examples and counsels of evil-disposed persons. Truly, these great hurts of religious living, the which before in the time of fathers, full nobly flowered and shone as a heavenly light, full greatly beholdeth the prelates of Holy Church in these days, that knowing this and despising it, insomuch that they understood not themselves, that it is so with them. They knew verily what thing they be come to, but they [know not] what thing they should have come to, because that they be come to the lust and pleasure of this world, but they should have come to the following of Christ's poverty, and to the cark and diligent keeping of their cure, that is, the people of God committed to them. And therefore that they seek and that they care. For that they be come to and that they have. The people of God they feed not but destroy, and them, peradventure, that they have turned from righteousness they slay spiritually and lose, for their conforming to them not shewing themselves fathers and pastors, but wolves and thieves. Truely the promoting of such persons, kings, and bishops, and other great men, procure and gete, and their subjects full much look thereafter, not being rectors and fathers, but pervertors and destroyers of their souls, the which thinking that all thing that is under them that liketh is lawful, [is] why by the righteous judgment of God be realms troubled and churches confounded, and the state of earthly folk utterly subverted. And for such deneaning they be accursed of God, the which should be devout and meek intercessors to God, both for them that be alive, and for them that be dead, by whose merits and prayers, specially the welfare of all Christendom might be preserved and increased, and all evil far put away from the people of God.¹

So that to the Author, brooding over this—it may also have been in like continual pain to his ‘young man . . . a Monk’—animated with a fervent piety and deep spiritual aspirations; that to him, “a thought fell into my mind that I should pray our Lord God that he would vouchsafe to reveale and show to me in some manner of wise, the state of the world that is to come and the condition of the souls that be past their bodies after this life; and then this openly known, I might the better vnderstand, what within short space as I supposed were to be dread and what I might hope after when I should pass from this world to that world: and so by this to establish myself in the dread and love of God as long as I should live in this doubtful life.”²

Thus the *Revelation*—with probably some of the self-illusion common to enthusiasts—is written in good faith on the Author’s

part, in order that by the terrors of the Purgatorial Journey, men might be awed into well-doing.

11. From the explanation of such words, as 'fermorye,'¹ 'col-loke,'² and 'fygytyuys,'³ it would appear that the work was specially intended, not so much for the religious persons, as the laity at large.

12. It is such a book as John Bunyan might have written, had he lived five centuries earlier, and been, as probably he would have become, a Monk. Only, that the Author intended no such pleasurable allegory, setting forth the progress of Christian life; but the making manifest of those unfailing realities, of that inevitable doom that was coming upon all, except the irretrievably lost.

13. There is a three-fold thread in this *Gesta Purgatoris*. The natural story of the Ecstatic; the omniscient history of the Characters, much after the manner of the *Gesta Romanorum*; and the supernatural Construction of the invisible world on this side of Heaven, the peculiar product of the Author.

The unweaving of these three strands is not possible within our present limits.

(1.) The Trance of the sick Novice is told with great vividness and circumstantiality.

(2.) The even-handed justice among the Characters is most notable. It scathes all, but not alike, from the king of England seated on horseback in burning armour 'as it were as bright iron is when it is beaten with hammers and smiteth out fiery sparkles'⁴ 'for the unrightful shedding of mens blood and for adultery,' and is further upbraided by devils 'because he would be avenged on men that slew his venery, as hart and hind, buck and doe, and such other, which by the law of kind ought to be slain to every man, and therefore some of them he put to death or else cruelly would maim them:' down to the poor man's wife whom 'gladly I beheld there in light pains.'⁵

Again, what courage has the Author, when remarking upon the few priests he saw in Purgatory, he adds "Truly then I thought to myself that full few priests were there found, of the great number that is of them in all the world that had deserved pains after their death, for breaking their chastity. And to this it was so answered 'Wherefore it is no doubt that the great multitude of them be utterly damned.'"⁶ In like manner: through all degrees of the Hierarchy. Those who flourished in prosperity in the Spirituality 'being grieved in a more special bitterness of pains above other.'⁷

(3.) What then is the plan of this minor English Dante?

The construction of this Purgatory is circular and on a plain. Heaven is conceived as the Centre, surrounded like rings, by 'fields' of pleasure or pain. The vast Circumference is the Death point in Human Life. So the Soul is represented as going

¹ p. 25.

² p. 28.

³ p. 84.

⁴ p. 85.

⁵ p. 72.

⁶ p. 82.

⁷ p. 38.

inward and yet more inward, as it were along a radius,—across the three ‘fields’ of Pains, then the ‘field’ of Paradise to the gate of Heaven. The Narration sometimes looks backward: but the Characters described as met with, will be seen under each Place of Pains, on p. 2.

The principle of Purgatory is thus given:

Full seldom it is in these days in which almost all conditions of all men [are] gone out of kind, for the pure simplicity and innocentness of the very Church of God, that any man living in this life keepeth or recovereth fully the equity and purity of the holy Gospell, the which till a man fulfill he may not dwell in heavenly places, neither shall rest in the Mount and Hill of Paradise of joy and bliss. Wherefore whatsoever thing of sin and uncleanness, contrary to equity and righteousness, cleaveth and resteth on the Souls that pass hence out of this world it shall be purged in another world and so by their penance the way and path of a joyful resting shall be showed to them that be purged and cleansed and so then in places of rest, the entring of heaven and everlasting bliss full largely shall be opened to those souls for the perfect desire that they shall haue there to see God.

Soothly this only must be taken of those sins which by their light quality or else by confession and satisfaction done for them be granted of God to be changed and counted among venial sins. For as touching those sins that be deadly and were not in this world by the remedy of confession and penance made light and venial, it is without doubt that a man shall be so presented in his judgement in the world that is to come as he is found in his living when he passeth out of this world.¹

The Progression of Purgatory is represented on this wise.

Furthermore this general condition of all folk that die I knew there openly. That all people the which be ordained to perceive rest and bliss before the day of doom had evermore from the first hour of their death their pains less and less: but if it were so, that any of them had left to other that had lived after, by evil example, occasion of sin the which righteously they might know it, them that did so before, and while they did no satisfaction to God for it before their death, whereby such occasion of sinning left to other should have been forgiven them: also they that grievously offended by the which they deserved everlasting damnation;—began to go from full bitter pains to worse; and so by succeeding of their pains dayly, their torments busily increasing, that every day following is more grievous to them than was the day before.²

This however is varied in individual cases, by the presence or absence of hope.

Sonthly there is no thing so grievous to them that be in pains as the uncertainty of their deliverance and also there is no thing that so much asswageth the pains and sorrows of others, as doth a very hope and faithful trust, the which they knew, and have by our Lord's mercy to be delivered.³

From the Darkness, the Horror, and the Agony we gladly turn towards Paradise. It is our Author's counterpart to Bunyan's ‘Land of Beulah.’ In his rapturous welcome of it, no less than the absence of any sympathy on his part with the Suffering he had witnessed, we trace the true piety of the Author. A man to whom ‘the melody of Singing Lauds to God’ amid the ‘Mansions of the Blessed’ was inestimably joyous, was himself ‘not far from the Kingdom of Heaven.’ Whatever criticism we may bestow upon the conception and execution of the *Revelation*: we cannot but believe the Author to have been a spiritual-minded Man, doing what, in that dark Age, he thought to be a Christian work.

The transition is gradual.

And as we went farther, there began to appear a little and a little, more

¹ p. 12.

² p. 70.

³ p. 78.

and more, a full faire light unto us, and withal break out a full pleasant sweet savour. And anon after we came to a field the which was full of all manner of fair and pleasant flowers that gave to us an incredible and inestimable comfort of joy and pleasure. Soothly in this field we saw and found infinite thousands of Souls fall jocund and merry in a full sweet rest after their penance and after their purgation. And them that we found first in the beginning of that field were not very bright neither well shining. Notwithstanding they had no spot of blackness or any uncleanness on them as it seemed, save this, as I said before, they were not very bright shining white.¹

And as we went more inward and farther into that joyful place of paradise we had evermore a clear light and felt a sweeter savour and those that we found and saw there were whiter and more glad than were other that we saw before. And whereto should I tary here now to number those persons and their merits whom I saw there; that I knew sometime before in the world, and those also that I knew not before. For all that were there in that place, were ordained to be the citizens of the high and everlasting Jerusalem; and all had past the strife and battle of this world, and were victors of devils; and so lightly they went through all pains, as they were less cumbered and held by wretched living and worldly vices.²

Then comes the most striking Vision of our Lord's Passion. After which the Journey continues.

Truly I followed evermore my duke and leadsman Saint Nicholas, that went forth farther and farther, replete now with great joy among the full bright and light mansions of blessed souls. And the whiteness of them that were here in this place and the sweatness of savour and also the melody of singing lauds to God were inestimable and scarcely to man's understanding credible.³

At last, the Gate of Heaven comes in sight.

At the last we saw afar a full glorious wall of Crystal whose height no man might see and length no man might consider. And when we came thither I saw withinforth a full fair bright shining gate and [it] stood open, save [that] it was signed and laid over with a Cross. Truly thither came flockmell the multitude of those blessed souls that were next to it, and would come in at that fair gate. The Cross was set in the midst of that gate and now it was lift up on high and so gave to them that came thither an open and a free entring and so shut other out that would have come in. . . . But what brightness and clearness of light was there withinforth all about let no man ask nor seek of me for I cannot only not tell it by word but also I cannot remember it in mind. . . . And withinforth nothing I might see but light and the wall of Crystal through which we came. And also from the ground up to the top of that wall were steps ordered and disposed fair and marvellously, by which the joyful company that was come in at the foresaid gate gladly ascended up. At the last as I looked up higher I saw in a Throne of Joy sitting our Lord and Saviour Jesus Christ in likeness of a man. And about him as it seemed to me were a five hundred souls which late had stied up to that glorious Throne, and so they came to our Lord and worshipped him and thanked him, for his great mercy and grace showed and done to them.

And some were seen on the upper parts of the wall as they had walked hither and thither.⁴

That was all he saw. He knows it was not the 'high heavens of heavens.' It was but the Gate of Heaven. It filled him with ineffable joy. But the time of his return had come. St. Nicholas turns him back, saying "Now thou must go again to thyself and to thine, and to the world's fighting. Truly thou shalt have and perceive the joys that thou hast seen and much more; if thou continue and prefevere in the dread of God." And when he had said this to me he brought me forth through the same gate that we came in, wherefore full heavy and sorry was I and more than a man may suppose, for well I knew that I must

¹ p. 98.

² p. 104.

³ p. 106.

⁴ pp. 107, 108.

turn again, from that heavenly bliss to this world's wretchedness."¹

14. We have now a touch, which rivals even Bunyan's famous look through the gates of the Celestial City.

The Monk, sad to the heart, is without the Gate, with his back upon it and the Crystall Wall. "And while the Holy Confessor Saint Nicholas on this wife spake yet with me : suddenly I heard there a solemn Peal and a ringing of a marvelous sweetnes, and as all the bells in the world or whatsoever is of sounding had been rung together at once. Truly in this peal and ringing break out also a marvellous sweetnes ; a variant meddling of melody founded withall. And I wot not whether the greatnes of melody, or the sweetnes of the sounding of bells were more to be wondered [at]. And to so great a noise I took good heed and full greatly my mind was suspended to hear it. Soothly anon as that great and marvelous sounding and noise was ceased ; suddenly I saw myself departed from the sweat fellowship of my duke and leader Saint Nicholas. Then was I returned to myself again."²

That Solemn' Peal and marvellously Sweet ringing of the Bells ringing in the Easter morn of Heaven, so graphically described that we seem to hear them, is a crowning invention in the Vision.

15. Thus imperfectly we have introduced the Reader to the unique printed book and to its contents. A full analysis of the text we must leave to others : merely suggesting *inter alia*, we were going to say, its comparative Mythology : at all events its comparison with other works in the cycle of Pugatorial literature. As but to mention but a few. The visit to Purgatory of DRITHELM in 696 as recorded by Bede,³ or according to Roger de Wendover, DRICHTHELM in 699 :⁴ of the Emperor CHARLES⁵ in 885 : of the Knight OWEN who visited the purgatory of St. Patrick in 1153 :⁶ of TURCHILL the labourer 'of Tunsted in the bishopric of London' in 1206.⁷ With these to compare *The Visions of Tundale*,⁸ and Robert de Brune's *Handlyng Synne* :⁹ and the like.

We, for our part, have had good hap ; if we have shown, that beneath an uncouth text there is a direct diction and power both of Mind and Soul : that there is much that is true but simply distorted ; with much that is ludicrous and purely false : and that in all, undeniably, the best of motives and aspirations. With the infinitely greater advantages of the present day : how many of us would be inferior, man for man, to that unknown Monk, who, seven centuries ago, dreamt or imagined that he saw 'A marvellous Revelation shewed by Almighty God' ; and wrote it down for the instruction, warning, and comfort of his fellow-Englishmen.

¹ p. 109.

² p. 110.

⁷ *Idem. ii.* 221-235.

³ *Eccles. Hist.* Bk. v. c. 12. pp. 253-8. Ed. 1847.

⁸ Ed. by W. B. D. D. Turnbull. Edinburgh 1843.

⁴ *Flowers of History*, i. 120-124. Ed. 1849.

⁵ *Idem. i.* 217.

⁹ Ed. by F. J. Furnival, M.A. London 1862.

⁶ *Idem. ii.* 510-521.

¶ The prologe of this reuelacion.



He reuelacion that foloweth here in this boke tretyth how a certeyn deuowt person the wiche was a monke in the abbey of Euishamme was rapte in spirite by the wille of god and ladde by the hand of feint Nycholas the space of. ii. days and. ii. nyghtes to see and knowe the peynys of purgatorye and the iowys of paradyse and in what state the fowlis ware that ware in purgatorye and also in paradyse. Sothly in bothe this placis he sawe and knewe many perfons bothe men and women the whiche he knewe welle before when they lyuyd in thys world and spake with hem there mowthe to mowith in bothe the placys as he founde hem as hit folowth wele aftir in this boke. This reuelacion was not shewed to hym only for hym butte also for the confort and profetyng of all cristyn pepulle that none man shuld dowte or mystruste of another life and world the whiche euery man and woman moste go to and lyke as they deserue here in this world by here lyuyng so there to be rewardyd. And as for the trowthie of this reuelacion no man nother woman ought to dowte in any wife. for and a man wele rede and vndirstonde the begynnyng with the ending he shalle so largely see hit approuyd in grete myraclis by almyghty god shewyd vnto the same person that same tyme that alle refons and mocions of infydelite the whicherisith often tymes of manns sensualite shalle vtwardly be excludyd and quenchid and gretely shalle cause alle crysten pepulle that herith hit to d'rede god and loue hym and also to preyse

hym in hys werkys. for feche anothir reuelacion and so opyn y trowe was neuer shewid in this lond ne in no nothir that we rede of.

¶ Here endyth this prologue.

¶ Here begynne the chapitres of this reuelacion.

¶ Howe this monke fyl in to a sore and greuys
sekenes and gaue hym to confession and prayur
and compunction of teiris——Chapitour I [p. 19]

¶ Howe he laye also prostrate in the chaptur
howse as thaugh he had ben dedde——ij [p. 21]

¶ Howe the fegure of oure lordys crosse that he
worshipte was fonde blody——iii [p. 22]

¶ How he was comme ageyne to him selfe iiiii [p. 23]

¶ Howe he fought aftyr hys staffe and his shewys
and how deuoutly he worshipte the crosse——v [p. 24]

¶ Howe he told to a brother that he louyd wele
a part of feche thynges as he had feyne——vi [p. 26]

¶ Howe he was defired of his bretheren to ete
sumwhat aftyr so longe a faste——vii [p. 27]

¶ Howe he told to ii of his confessours a part of
thoes thinges that he had feyne——viii [p. 28]

¶ what was his peticion specially and howe a
certeyn perfon apperyth to hym——ix [p. 28]

¶ Howe he was warnyd in his slepe to worshippe
the crosse of owre lorde——x [p. 30]

¶ How the same crosse bledd don to hym at the
ryght syde and at the right foote and of the.
ij. lyghtys——xi [p. 31]

¶ Howe he came yn to chaptur howse and toke
dydisclynys and how he was rapte——xii [p. 32]

¶ how he felte hym selfe here rapte fyrst——xiii [p. 33]

¶ how he folowd hys leder sent Nycholas when
he was rapte——xiiij [p. 35]

¶ how sent Nycholas broughte hym to the fyrste
place of purgatorie——xv [p. 36]

¶ Of the grete diuersyte of peynys yat he saw-xvi [p. 39]

¶ Of the secunde place of peynys in purgatory	xvij	[p. 40]
¶ How fent Margaret delyuerd a fowle of a synfull woman fro the deuyllys	xviii	[p. 42]
¶ Of a goldefinthy that was fauyd by sent Ny-cholas	xix	[p. 46]
¶ How thys monke know there fyrst that fent ny-cholas was hys leder	xx	[p. 48]
¶ How the same goldefsmith tolde the monke in purgatorye how he dyde fodenly and wasfauyd	xxi	[p. 48]
¶ How the goldefmyth tolde the monke a remedye agenst foden deth	xxij	[p. 51]
¶ How the fone of this goldefmyth tolde the monke astyr he was comme to hym selfe ageyne that hys fadry had apperyd. iii. to hys moder astyr hys deth	xxij	[p. 54]
¶ Of the thirde place of peynys in purgatorie	xxviiii	[p. 56]
¶ Of the fowle vyce and fynne of sodemytis	xxv	[p. 58]
¶ Of a doctoura lawe that was a fodemyte	xxv[j]	[p. 60]
¶ Of thoes perfons that this monke fawe and spake within the first place of peynys and first with a prior	xxvii	[p. 65]
¶ Of an ancre that he fawe and knewe in the same place	xxviii	[p. 69]
¶ Of a certen biffhoppe there also	xxix	[p. 70]
¶ Of a certen woman a pore manrys wyf	xxx	[p. 71]
¶ Of relygyous men what peynys they sofryd for dyuers certen fawtys	xxxi	[p. 73]
¶ Of a certen knight that brake a vowe	xxxii	[p. 74]
¶ Of a nothir knight	xxxiii	[p. 75]
¶ Of thoes perfons that he fawe in the ii placys of peynys	xxxij	[p. 76]
¶ Of thre byfshoppis that were there	xxxv	[p. 77]
¶ Of an archbifhoppe of canturbery	xxxvi	[p. 79]
¶ A certen descripcion that the monke made of dyuers kyndys of synful peple and of her peynys	xxxvii	[p. 82]
¶ Of poysynners that he fave	xxxviii	[p. 83]

¶ Of vferers also	xxxix	[p. 84]
¶ Of fubytyuys of relygyon	xl	[p. 84]
¶ Of a certen kyng of Englond	xli	[p. 84]
¶ Of a b[i]ffshoppe that was in peynys of purgatorye and yette god shewed for hym myracles in thys world	xlii	[p. 86]
¶ Of a certen abbot	xliii	[p. 87]
¶ Of an abbaſſe alfo	xliiiii	[p. 91]
¶ Of two nonnys that were lepurs	xlv	[p. 92]
¶ Of a knight that offendyd in fymonye	xlivi	[p. 93]
¶ Of a monke a fextenne	xlvii	[p. 95]
¶ Of a clerke that leuyd holylye	xlviii	[p. 97]
¶ Of paradyſe and of the multitude of pepulle that he fownde there	xlix	[p. 98]
¶ Howe he fawe a certen abboth there	l	[p. 99]
¶ Of a certen Priour that lyuyd deuoutely and dyde holylye	li	[p. 101]
¶ Of a certen yong monke of hys	lii	[p. 103]
¶ Of a certen worshipful priste	liii	[p. 104]
¶ Howe owre lordys passion was reprefentyd amonge the holy fowlys that ware in paradyſe	liii	[p. 105]
¶ Of the entryng at the gate of paradyſe and of the ioye that apperyd wythinforthe	lv	[p. 107]
¶ Howe this monke came agayne throwe the gate of paradyſe	lvi	[p. 109]
¶ Of the fwete melodye of bellys that he herd in paradyſe and how he came to him felfe agayne	lvii	[p. 110]
¶ Approfe how this reuelacyon is of god and moſte nedys be trewe for the grete myraclys that god shewyd on hym that fame tyme	lviii	[p. 111]

¶ **Expliſiunt capitula.**

CHere begynnith a meruelous reuelacion that was schewyd of almyghty god by sent Nycholas to a monke of Euyshamme yn the days of kyng Richard the fyrst And the yere of owre lord. **M**
C. Lxxxvi.

CCa primum.



Na Monasterye callyd Euysshham there was a certen yong man turnyd wyth feythfull deuocyon fro thys worldys vanyte to the lyfe of a Monke the whiche abowte the begynnnyng of hys conuercion sylle yn to a grete and a greuys fekenes and by the space of. xv. monthys was fore labouryd with gret febulnes and wekenes of body. Also hys stomake abhortyd so gretly mete and drynke that sum tyme by the space of. ix. days or more he myght resceyue noo thyng but a lytyl warme watyr. And what sum euer thyng of leche crafte or fesyke any manne dedde to hym for hys confort or hys amendement noo thyng hym helpyd but al turnyd contrarye Therfore he lay seke yn his bedde gretly destitute of bodely strenght. so that he myght not moue hym. selfe fro one place to anothyr butte by helpe of seruautes. Alsoo yn thre the laste monethys of hys fekenesse he was more forer dyseasyd and feblyd than euer he was before. Neuerthelesse than commyng on the feste of estur. sodenly he beganne sum what to amende yn hys bodely myghtys and with hys staffe walkyd aboue the fermorye. Sothly on thes euyn of scherethursdaye in the whiche nyght the office and seruice of owr lord ihesu cryste ys tradicion and passion was solenly songe wyth grete deuocion. he wente wyth hys staffe to the chyrche wyth his bretheren the whiche by cause of fekenesse rested hem also with hym in the fermorie were the couent nyghtly seruice and laudes offerd vppe

to owr lord And there by the respecte of heuynly grace so grete compunction and swetenes he rescyued that hys holy deuocion excedyd mesure. Wherfore he myght not conteyne hym fro wepyng and laudynge god fro mydnyght tyl sex of the belle yn the mornynge what for remembryng wyth worshippe and ioye the merceis of owre lord. the whiche had doon for mankynde. And also remembryng wyth fore wepyng hys offencys and synnys doon by fore tyme. And the hurte and the state of hys present imperfeccion. And abowte sex the belle yn the mornynge he made to be called to hym. ii. of his bretheren one after a nothyr. whiche hadd powr to here confessyons and gyue to penitentes absolucion and to them bothe made purely and holy asmekylle as he cowde hys confession of al hys synnys and of the leſt offence of hys religion or of the commawndementys of god and wyth grete contricion of herte and effusion of terys desired hys absolucion and had hyt Than on of them askyd hym why he forowde and wepte so imoderately for al they had went yat he schulde sele hym selfe fone to passe owte of this worlde. Than he seyde he felte hym selfe no thynge so Sothly than he tolde to his brother yat diligently enquiryde this of hym and seyde Sir ye schal vndyrstonde and know that thys laſte night whenne we were to gedyr in chaptur howſe. y rescleyyd so grete swetenesse of herte and gladnesse of fowle. that onne this y myghte hoolde or bere my ſelfe. He askyd also and hyt were by the relygion that the priowrs ſhuld geue that nyght to the bretheren dyscyplynys in hooly vesture and aubys. And whenne he herd hym enquiryre this he hadde wente that he had feyd hyt of grete febulnesse of his hedde. or by alyenacion of hys mynde. the whiche perauenture he hadde falle in by his infirmyte and immoderate weping or fastyng howe be hit that he with hym had meruailous wiſdam and diſcrecion al the tyme of hys fekenesse. wherfore he commendyd hym to our lord no thing els enquiryring of hym and ſo went his weye The ſeke brother ſpendyd

al that daye in laudynge and presyng god. And the next night folowing after he hadde slepte a lityll while rose vp of his bed. And when the chaptur was ronge as the tyme requyred to calle the couent to matens. he went than to chirche as he did the daye before. Sothely how he behauyd hym thenne in the chirche. and whan he went thens hit shalle be schewyd in his wordys foloyng

C Howe he lye prostrate al his body in the chaptur hows as he had be dedde. **C** Ca ii

C N the morow nexte foloyng that ys good fredaye whenne the couent rose to cum to chirche to seye prime. as they ede afore the chaptur hous they fawe the same seke brother lye prostrate and bare foote before the abbottis sete hois face was flate to the ground as thaugh he shuld by the ordyr aske mercy of euery presydent. Than the bretheren seyng this meruelyd and rane thedir and willing to take hym vp. they founde hym as a man lyfeles without any mocyon of any membre of his body. Trewly his yes ware falle doun depe into his heed and tho yes and nose of him ware blody or as a manne had ouyr leyde hem withmekyl bloode. wherfore they seyde alle that he was dede. His feete ware ful coolde but in the remuande of his body was found a lytyl warmenes. No mouing of his pypys might be knownen long tyme. And at the last onnethis bit was perfeyuyd in him a litill thynne breth and amouyng of his herte. Thenne they weshid his heedde breste handys and feete with colde watyr. And than first they fawe al hys body a lityl to tremyl and quake. but anoon he sesyd and was infensybulle. So long tyme they musyd and dowtyd what they might do to hym. whyle they fawe hym not verily dedde. nothyr any thing amendyng. At the last by conselle they had him to his bedde and there to be kepte with grete attendans of kepers.

¶ Of the blody figure of the crosse.

¶ Ca iii

BHe mene whyle the bretheren merueled and wondred on suche a soden happe and beyng of the seke brother and more they wondrid. howe hyt happyd. and yn what wyfe wythowte any helpe he myght commethedyr to that place. where the couent was Sothely othyr thyngys that now foloyn the whyche y schal telle of. wythowte any comparfone ben more to be dred feryd and worshipte than any thyng aboue seyd. They herde anone aftyr and that not wythowte grete meruelle. that the fygure of owre lordys body affyxed on a crosse whyche fygure and crosse. yerly ys wonte ful deuowtely to be kyffyd and worshipte of the couent yn remembrance of owre lordys passion was founde fresh bledyng and newe abowte the place of the grete wounde yn the ryght syde and also at the ryght foote. Trewly afore lente the sextense of the chyrche. had let done the same crosse to the grownd and so tyl good fredaye they hadd leste hyt betwyxe the auter and the walle. And for a more wondyr the staffe and schewys of the same seke brothyr ware fondyn by the same place Sothely than all the brethirne came to gedyr in to the chaptur hows gretly astonyd apon these thyngys that befylle. and auysement takyn alle that were there wyth grete contricion of herte toke discyplynys of roddys and lyng prostrate yn the chirche seyden wepyngly the .vii. salmys of penanse. for to gete owre lordys mercye. Trewly thys seke brother all yat daye whiche was gode freday with the nyght fologynge and the nexte day aftyr all mooste tyl the sonne sette. contynewde yn one state. Alfo the bretheren wyth streng[t]h of handys opynde hys mowth and caste yn hyt iustys of dyuers spycys and herbis for hys releuyng. but anone after he wente owte ageyne. what somme euer was putte in to hys mowthe as thaugh hys throte hadde ben stopped. Emplasters alsoo to his breste and armys

they bonde but alle was vayne. They prickyd with neldys and scrapyd the folys of hys fete. but no thyng myght be perceyuyd in hym of a luyys manne. faue a lityll rednes of chekys and a litil warmenes of body. The colowre of hys face oftyn tymes was chaunged to ashis and ageyne meruaylously the colowre of hys face was reuyuyd and welle shewyd. Alsoo they made a grete horne to be blowyn there but no thyng hit botyd.

C Howe he came ageyn to hym self on xestur euyn abowte compleyn tyme. Ca iiii

 Henne on the morowe that ys estur euyn and the same owre that the couent came to gedyr to the collacion and to compleyne the briys of hys ye lyddys beganne firste a lytil to moue and so they femyd as they hadde ben fode in boylyng watyr. And atte last there came don fro hys yes on hys chekys a yelowe humour of watyr in manere of terys. Thanne they that were wyth hym feyng thys. called anone for the bretheren. supposyng that he shuld haue fone passed fro thys world. They sawe also a lytyl afore thys tyme hys lyppys a lytyl to moue with his chekys compressyed as he had rescveyed or swelowde sum swete thing fallyn in to hys mowth. And after that a flowyng owte of terys as hyt is feyd here before. Alsoo he was feyn often and many diuers tymys fykyng alow in his breste as a manne slepyng had wepte. And anone after as hit femyd he reuoluyd certeyn wordys benethe in hys throte butte he myght not speke them owte faue onely in a voyce onethys audybille and noo thyng intelligibille. Sothely thanne hys spyrite beganne a lytyll and a lytyll to come ageyne and these wordys and voyce he first sownyd that might be vndyrstond. *O sancta Maria* *O sancta Maria:* And agayne *O my lady sancta Maria* *O my lady sancta Maria* I shalle feye tho wordys as I herde them noo thyng addyng thereto *O he feyde my*

lady *Sancta Maria*. These wordes often tymys he rehersed. For what synne he seyd lefe y foo grete ioye. And agayne he seyd my Lady *Sancta Maria*. wher shalle I recouere so grete ioye that y lefe nowe. These thynge and many other often tymes he rehersed / yet as a man ware a slepe and hys thyse euer clofyd / the whiche I wote not of what grete ioye he forowde and wepte hym selfe departyd fro Sothely aftyrward sodenly lyke as a man had awaked fro a grete slepe. he lyfte vppe hys hed and fulbitterly beganne to wepe and with rennyng terys forofullly sobbyd as wepyng doth and ioynynge his handys and fyngers to gedur reysid him self and fate vp Then he put downe his hed in his handys on his kneys And as he beganne afore ful lamentably to wayle and forowe so sefyd not long tyme aftyr Thanne one of his bretheren that was with hym askyd what caufyd hym so fore to wepe and howe he felte hym selfe. Than he restid a litil while and at the laste softely seyd to hym wele wele and verely wele y was hedir to/ but now euyl and verely euyl y ani and fele my selfe And ageyne more grettur he wepte and forowd than he dyd bifore And by caufe that hit ys ouer longe and also as impossible to remembre al thynge that he seyd than and how mekil he wepte we leue nowe and purpose to drawe shortly to gedir tho thingys whiches we herde hym telle of in gret contricion of herte and of mynde aftyrward that he was fully comme to hym selfe ageyne.

C Howe he sought after his shewis and how reuerently he worshipt the crosse.



Othly amone his lamentacions and sykynge that the had he afayde with gret strenght onys or twies or thries to opene his yes that were clofid and atte last they opened. Thanne he beganne with bothe his handys al aboute to feche aftyr his staffe that he

lefte in the chirce And whanne hyt kowd not be
 sownde he seyd. Sechith here owre staffe and take
 owr showys by the piller and goe we ageyne in to the
 fermorye. A fermorye among religious men is called
 a place or an howse ordende to kepe seke brethren.
 Thanne whanne hit was seyde of some of his bretheren.
 behoolde brother nowe and see yow in the fermorye and
 fet in your bedde and loe yowre staffe and showys byn
 here redy. Thanne he seyd O howe came we hedyr
 and whanne. were not we ryght nowe in the chirche
 to gedyr at matens. Thanne his bretheren told hym
 that he had be there now ii dayes and to morowe wilbe
 estur daye And whanne he herd this. more grettyr he
 beganne to wepe and seyd. O shuld we not bretheren
 haue worshypte on good freday owre lordys crosse
 And yet we haue not in comonne worshypte hit
 Thenne whenne he herd of his bretheren. that owre
 lordys crosse was worshypte the day before. and he
 might not be cause of sekenes. he seyde to hem.
 Aftyr that I came into the chirche y felte no disefe
 But y praye yow that y may go to worshipe the
 crosse. Thanne ther was brought to hym a crosse of
 feluyr the whiche reuerently he clyppyd to hym. and
 with coffis and terys watryd the fete of the crosse.
 and vnto the tedusnes of some stondyng by/ he
 thankyd owr lord and redemer and the fadyr and the
 holy gooste for innumerabulle benefetis. of the whyche
 he rehersyd mony fyngherly. for hym selfe and vnyuer-
 sally for al holy chirche. and alfo for al degreys and con-
 dycyons of alle crystyn pepulle and more attente for
 hys enmyes. yef any there ware or for the enmyes of hys
 frendys he made meruailous prayers and obfecracyons.
 And as y suppose xxx tymes or more he inclynde hys
 hede doone to the fete of the crosse with terys and
 fobbyng that often tymes his voyce sesid of prayng
 Thoes wordys the whiche he made in his supplicacions
 ware so redy and prompte and also repleteyd with grete
 refon and hyenesse of witte that hit femyd rathir he redde
 hem thanne seyde hem. Ho is fweete seyng steryd

mony than that herd hym to weping and deuocyon and euer while we remembre them caufyn vs to haue a grete inwarde cumpnctyon. and also loue and deuocyon to our lord to our bretheren and to alle men And of the grete humlylte and goodnes of oure redemer. he put betwene certen grete thingis ateuery synguler shorte prayer.

C Howe he told to one of his bretheren that he louyd famylarly suche thingys as he had seyn.

C vi

 He mene while as the tyme requyryd. hit range to the collacyon and the bretheren the whiche had brought to him the crosse went thense And thenne he seyde. Nowe y knowe veryly that this is the holy tyme of estur. And for what cause he seyde so. hit shalbe declaryd aftyrward. Trewely than bode with hym a certeyn brother that louyd hym famylarly in holy purpose of relygyon and mouyd hym sum what by a wyse and a meke instans yet beyng holde in a certeyn stupour and wondyr of mynde of suche thinges that he had seyne. bothe of tho thinges the whiche befell him afore yat he was rapte / and of tho thinges that he had seyn spiritually in another world in al placis And as y haue seyde or may sey. synglerly and particularly he tolde and remembred mony thynges the whiche the forseid brother that herde him bare hem al in his herte. telling him also of tho thinges that he knewe opynly betyd him And so astirward bi leyser and gret dlygens lernyd and knewe an ordyr of euery thing synglerly. more opynner and fullyor than he knewe afore. Neuertheles as for al thing that he sawe in foo longe space that is to seye ii dayes and ii nightys he wolde not telle to no man. And amonge in hys tellyng he made mencyon of some visyons but anon as he had begonne. sesid the proces of them And nothir yet for any prayur might be inducyd to telle any more ther of But nethir we at this tyme be sufficient to telle al thinges the

whiche sothely we knewe by his owne seyng that he had tolde before to a few persons of wytnesse on whois deuocions he had taken a specyalle truste. Nethir in any wise we may or can reuele and shewe so opynly the purprite of his visions nether by writing nether by telling as he coude and didde Also amonge other thinges he was askid and he hoped to scape his feknes or shulde leue any lengerin this bodely lyfe And then he seide I shal leue long ynow and of my feknes y am fully recoueryd.

C How he was desired of his bretheren to take sum mete after so longe a faste. **C** Ca vii

Han after this at euyn he was gretly desired to take some mete after so longe a faste And than he seyde Settith before vs the bred and a litil hony that was leste the tothir tyme And whanne hit was so done with a ful litil refection ther of he brake his faste Ande so he bode waking in prayor and terys til the howre of night that they range to matens Sothely whan the bretheren rose to matens he went with hem and as he had rose with our lorde the whiche sum tyme that same howre rose fro deth and lyfe And so came to chirche. not withowte ioyful merueling of them that sawe him and without sustentacion or helpe of any thing entrid into the quire and so he did not a xi monthis before. And there in gret deuocyon and terys bode and contynewid til matens was doon and tyl the resurreccyon of our lorde the whiche yerely in the same chirche is wont to be shewid vysybly and howe the angel apperid and spake to the wemen at the sepulture of the victoriose resurreccyon of ther king and also that they shulde tel to his disciplyns his glorious resurreccyon and at the laste til our lord apperyd to his welbelouyd mary mawdelen and named her maria in the figure of a gardner and til the messys ware doone and had rescelyuid the holy comyning of cristen men.

¶ Now he tolde to ii of his confessorys a parte
of suche thinges as he had seyne. ¶ Ca viii

After this nowe that he had rescleyued oure lordys precyous body ioyful and light he was and brought of his bretheren into the colloke the which ys a place where they may speke to geder and there copynily they came abowte hym desiring him to tel hem of seche thinges as befylle hym and as he had seyn for ther goostly edifiyng and comfort For al they vndyrstode that herde his wordys the day before when he was fully cumme to him selfe and sawe his contynuall weping that by mony thinges grete thingis and meruelus had be shewde him. And whan they with grete instans askid him. he diffymylyd alle thing a lytyl while At the laste vnto his ii confessiorys to whom he was confess on shrethursday as hit is seyd afore to hem bothe separatly. he told thees thynges the whiche here after be digestyd and wreten with grete weping and syking the whiche sum tyme sesid him of his telling And sum thinges he told to hem bothe and sum thinges onely vnto the thoon / and sum othir: only to the tothir and that not without a confyderacion of a certen meke and a good auisement And this he gon to telle as hit now folowethe.

¶ what was his peticon specially and how a
certen person apperyd to him in his slepe. ¶ Ca ix

Sothely he seyde whan y was laborid as ye sawe me with greuys and longe wekenes of body and euermore with herte and fowle y blesfyd our lorde and thankid him that he wolde white safe to chaste me on worthy in a fadyrly chastment And than al hope put

aside as for any recoueryng of bodely helth y began
 thaugh hit were slowly neuertheles y disposed me as y
 cowde and mighte to make me redy. how y might the
 sandy and lyghter scape the peynys and sorowys of
 the world that is to cumme and how y might fynde the
 reste of euerlastyng life when y shuld be callid oute of
 my body. And when as y remembred these thinges
 after my power besely. than after a litil while past
 a thoughte syl to my mynde that y shulde praye our
 lord god that he wolde white safe to reuele and shewe
 to me in some maner of wise. the state of the worlde
 that is to come and the condicion of the soulys that byn
 past her bodyes after this lyfe and thanne this opynly
 knownen y might the bettyr vndirftondē what within
 shorte space as y supposyd were to be dred. and what
 y might hope after whanne y shuld passe fro thys
 worlde to that worlde and so by this to stabylle my
 selfe in the drede and loue of god as long as I shuld
 leue in this dowtefull lyfe. And so on a certeyn night
 in the begynnyng of lente that ys laste past. apperyd
 to me in my slepe a certen worshipful person stondyng
 by me and feyng to me. O sone he feyde gret ys thy
 deuocyon in praying andmekyl is thy perseuerans
 wherfore thy contynual prayer and meke demening
 may not be onspedeful before the prefens and goodnes
 of god Neuertheles fro hens forth be of goode confort
 and contynew devoutly in prayur and for more strenght
 seche the helpe of prayers of some religious persons.
 and yef yow so do doutles you shalte knowe yat sone
 you shalte opteyne and gete thy petition Sothely than
 he named to me some persons and the naſays of ther
 offices feyng this / Knowe wele that mekil yt wille the
 profete. yef yow maye haue the prayers of fuche persons.
 the whiche the goodnes of god ys wonte right gladly
 to here. Sende also to the monastery of nonnys here
 by. that yow knowyst wele and namyd hit / besechyng
 hem to pray for the. Mekyl god is pleasid in her holy
 purpose and laudable conuersacion. wherfore his good-
 nes gretly fauerth their willes and desires And whan

this was seyd to me. bothe the slepe that y was in and the person that spake to me went away. Then fodenly ywakyd and stedfastly kepte in mynde this vyfyon. and af-
fone as y might y desired the fame perfons to pray forme /
not vttering to them the caufe wherfore they shulde pray
for me Than vi wekis paste. in the night that was nexte
afore sherethursday as ye can remembre. whan y had
taken of yow and of youre felowe difcyplynys in the
chaptur hows. that ys to feye vi of yow and vi of him
for that day. and v other for the fexte feris of lente
paste. fro the whiche y was compellyd that tyme to
absteyne by cause of fekenes so grete abundans of
grace of terys and fwetenesse of herte / y felte me re-
pleteyd there in the refceyuyng of tho difcyplynys that
y can not shewe it in telling by no wordys. wherfore
the nexte day after hit was to me ful swete often tymes
to wepe. And than the next nyght after grete sykynge
beyng than the houre to ryse to matens y fylle in to a
plefaunt slepe.

Thou he was warned in his slepe to wor-
shippe the crosse of oure lord. **C**ax



Othely than as y was a slepe y perceyued a
voyce. but y wist not fro whens hyt came.
seyng to me in this wyfe. Arife vppe and
goe in to the chapell. and to the awter
that is dedifyed and halowd in the wor-
chipe of feynte laurence and of alle martyres. And
there behynd that awter yowe shalte fynde a croffe and
an ymage of thy redemer affixed to the fame crosse.
redemyng the world by hys deth. And that fame
crosse. mekely and deuowtly go to and kys in remem-
braunce of thy fauyur and offir to hym with meke herte.
a sacrifice of prayers knowyng wele. hit to be accept of
god. and to the an holfum deuocion. in the whiche
yow shalte ful abundantly delyte. Than after this y
wakyd and with the bretheren y came to the chirche to

here matens And when the bretheren had begunne matens y mette with a fenyor that ye knowe wele in the chirche porch and was on of hem that y toke disciplinis in the night before Than whan y saw hym y made a signe to hym to discylyne me in lyke wyse ageyne as he dyd afore. And so lightly we went bothe to gedyr into the chaptur howse and with one assent gladly we came ageyne And there also mette with vs another senyor in the same place where y mette the first to whome y made alsoo a signe for to haue a diciplyne. And he beckid with his hand that y shulde tarye a lityl while. Thanne leste y my bretheren / that y came with to chirche / the whiche were fekelew fittyng a parte. and alone y wente forth to the awter that was notyd to me in my slepe And whenne y was nygh the awter y put of my showys and knelyd on my kneys apon the pament and ofte tymys inclyned my heed doon to the grownd And so went behynde the awter to feche the crosse that y herd of before Trewly y knew not afore in any wise by any mannys telling that any crosse was let doon there Neuertheles y founde hit as hit was tolde me before And anon y was resoluyd al into terys of deuocyon and lyng prostrate al my body ful deuowtly y worshipte that holy crosse seyng many deuout prayers And than after y cam knelyng on my kneys to the same crosse and astyr seyd lengur deuoute supplicacions and thankynge to god / kyssing of tymes the fete of the crucifyxe / and besily with the terys of my nyse watrid hem.

¶ Howe he saue the right side of the crucifixe bledyng don to him and the right fote also and of the .ii. lightys that apperid there. ¶ xi



He mene while as y lift vppe my nyse that were fore of weping to the face of the crucifyxe y felte some dropys fallyng don to me I putte ther to my fyngerys and y wele perceyued and knewe by the rednes

that hit was blode Also y behylde the right syde of the ymage of oure lordis body and hit wellid oute of blode as a mannys flesh is wont to blede. whenne hit is cuppid. Trewly the place that y fawe this in was derke. for hyt was behynde the auter aboute mydnighte. But I fawe there ii lyghtis shynynge at bothe the sydes of the crosse. as hit had be ii tapers wele brenning I lookyd fro whens that light shulde cumme and y cowde see no place fro whens hit came. Trewly than y toke in my hopynne hand: y wote nere how mony dropis of that precious blode and there with diligently y anoyntid my nyse. my neris and my nose thrillys And at the laste y put one drope of yat blesyng blode in to my lippys and of the grete desyre and deuocyon of myne herte. y swelowd hyt doone And whether y offendyd god in that poynt or no y wote nere The remnand ther of y hild in my hand purposyng to haue kept hit. Also y behilde and fawe the right sote of the same crucifiye blode Sothely yesterday whan y was restoryd to my felse ageyne and founde no thing of that precious blode in my handys. sore and gretly y forowde and euer shal for the losse of so grete and precious trefowre.

C Powe he came in to the chaptur howse and toke discypplynys and how he was there rauesh.

Ca xii



Orthermore to satissye yow y shalle nowe telle of other thynges. The. ii. lyghtes that y fawe shynynge abowte the crucyfyxe a sore seyde. sodenly paste thens. to the sowthe parte of the auter. Thanne y that was knelyng in the north side of the auter: at the right side of the crucyfyxe seyng hit paste and gon to the tother side folowd after hopyng that y shulde see there sum spirituall thyng. And whan y came thedir y herde the sowne of a voyce behynde me of the same

old fadyr that y mette with last before in the chirch porch of whom y desyred to be dyscyplyned and he bade me tary a litil while Than lefte y alle that y fawe there andy [know] not howe. nether in what wise anoon y came in to the chaptur howse And whan y had seyd my *confiteor* as the vse ys. and he had prayde for me and assoyled me with this benefon. *In nomine patris et filii et spiritus sancti amen.* he gaue me dyscyplynys vi. tymes as he didde afore Often tymes y desyred him that y might reherse my confessyon and to take dyscyplynys of hym. for at euery stroke that he gaue me in the stydde of forowe and peyne. they were turnid to me. an inestymable and incredibulle swetenes of ioyfull conforte. But he wold geue me no more and so y rose vppe. Sothely thanne he went in his albys and fate done in the abbotis sete. that was there in the chaptur hows: And thanne y came and lay prostrate before hym. askyng my *veny* and rehersyd ageyne my *Confiteor* etc. and he seyd ouer me *Miserere tui omnipotens deus* etc. and so assoyled me ageyne wyth thys bleffyng *In nomine patris et filii et spiritus sancti* And whenne he had answarde *Amen* Anoon ther came to me a certeyne worshipful fadyr a senyor that had a face and a chere as an angelle. clothid in white brightyr and whittir thanne the snowe: The heere of his hedd was whore and his stature of medy heyth. He toke me vppe and seyd allonly to me these wordys. Folowe yow me. Trewly than he hylde me by the right hand so fewerly as softly and so clippid my hand in hys.

¶ Now he felte hym selfe here first rapte.

¶ Ca xiii



Ere y felte my selfe sylf first rapte in spyryte. Than hys brother that was hys confessor to whome he tolde alle these thynge afore seyd askyd hym and seyd And trowiste yet brother that y or the tother

senyor gaue discylynis yat night as thou seyste. or
 went in to the chaptur howse in albys Than he won-
 drede at his asking and seyde. Knowe not ye that
 this ys trouth that y haue to yow here seyde Than
 seyde hys confessor ageyne. in no wyse ther was no
 seche thynges done of vs nether myght be done. for
 the ordyr wil not that we shuld haue gone that tyme
 of the night in to the chaptur howse to geue discy-
 lynys Than he seyd to hym : Dowtheles y had went
 hether to. that tho discylynys and other thynges had
 be done of yow to me Ful wele y knowe withowtyn
 dowte. that y resceyued thoes discylynys aboue re-
 hersyd in the chaptur howse : of men that shewed yowr
 persons and liknes wakyngly and bodely and wyth hole
 mynde for y felte and herde the strokys of hem and
 also y wele vndyrstode and dyscernyd the voyce of
 them that prayde for me and affoyled me : as y shulde
 haue knowe of you bothe Trewly the first night when
 y went owte of the chaptur hows y thought to haue
 byddyn ther in the same place tyl the mornyng in the
 grete gladnes of herte and deuocyon that y had res-
 ceyued there but y was sum what troubulde and dis-
 esyd by the noyse of the couent when they went
 oute of the chirche after matens And leſt y shulde
 haue ben reproyud of presumpcion / yes y had taride
 there al night y wente with oure bretheren home to
 oure bedde And whenne y went out of the chaptur
 hows y mette with brother marten And that night
 bode y waking in grete lightnesse of sowle / tyl matens
 of the next nyghte Thanne the next night after when
 y was at matens aboue the begynnyng of the thirde
 nocturne y was callid fro the awter where as y was
 praying with a fowne made lyke as a man hadde
 smytte the stony pament wyth his fote and so went in
 to the chaptur howse. Alsoo hyt was the same owre /
 in the whiche the laste nyghte. at the laste tyme we
 went thedyr for the same caufe. And alle other thynges
 lyke as y haue told yow besylle me. Thys onely y
 canne not remembre in any wise howe y came at the

laste tyme fro the chapel that y was inne to the chaptur hows. For withowte a staffe y myght not goe thedyr: and abowte the facrarey of the fame auter y knowe wele y left my felfe And howe y paste ouer the waye that lyth betwene the chaptur hows. and the place that y was in. and also the lettynges of gricis and other obstaclis *iiii* or *v* y can not remembre For when y was cumme to my felfe ageyne. thoes things the whiche y had experiens of bodely about the awter and the crosse. ware fo freffh in my mynde that I wende y had be founde rather there than in the chaptur howse And this he tolde of tho thingis aboue reherfid.

C *Adigression.*

C How as touching tho persons of whom he was brought in to the chaptur hous and to whome he feyd [h]is *confiteor* the whiche prayde for him assoylyd him and gaue him also disciplynys in the liknes of his own bretheren and he knew no nothir wife that time but they had be his bretheren. they were douteles holy angellys that so apperyd and dyd to him by the wille of god And as towching that worshipfull olde fadyr whois face was like an angel and hys clothing whittir than the fnowe. that toke hym by the hand when he lay prostrate in the chaptur hous and feyde to him folow thou me: was the holy and blesid bishoppe fente Nicholas whome specially he louid and worshipte dayly as hit shalle be aftirward more opynnor declarid And nowe after this adigression go we ageyne to the narracion.

C *Howe this monke was rapte and foloude his lededer sent Nicholas.*

Ca xiiij



Ladly than feide this monke wente y with that worshipfull olde fader the whiche by commandement of moth and leding of hande had take me vp to be a fellow with him of his wey. and al the while that y

lay destitute of my bodily wittis. we went bothe to geder hande in hande Sothly this was fro mydnight of sherethursday the whiche endith in the mornyng of good fredaye in whiche time y was rauyshte in spirite as y laye in the chaptur hows tyl the euetyde of saturday foloyng. in the whiche euetyde as ye sawe y was put oute fro that secrete reste and spirituall fightis that y had 'before to thys opyn and worldly conuerfacion.

C How sent Nicholas brought this monke to the first place of peynes. **C** Ca xv

Henne went we yestewarde by a pleyn weye in a right path til we came to a certen regyon. that was ful wyde and brode and ouer horabulle and gaſtfull in fight. fowle and myry of thicke cley Trewly there we sawe an infenyte nombre of men and wemen that no man might nombre putforth to the gretnes of dyuers and inenarrabulle peynes There was a company innumerabulle of men and women of euery condicion of euery profession and of euery ordyr There were the doers of al synnys ordente to dyuers kyndes of peynes after the diuersite of synnes and qualite of persons I herde and sawe bi the opyn and brode space of that filde whois endys no ye might fee. the wrechid companyes of men and women ouer wrechidful bounden to gedyr flockemel. in ther equalyte of synnys and in likenesse of profession equaly to soffyr and like wise to crye in here grete and greuys peynes And who sum euer y sawe there to be made redy in that peynefull place to heuyn warde opynly y knewe and vndyrslode. for what synnes they were ponyſht and the kynde of the synne and the meſure and qualite of ther satiffaccion. the whiche they deseruyd owther by contricion and co[n]fession of her oſenſis. or by the remediis and helpinges of othir benefetis done for hem

Trewly al tho that y sawe put there sum what y knewe hem confortyd for the hope of euerlasting bliffe the which they hopid sum tyme to cum to And some y sawe paciently sosyrre right grete peynes and for the gode werkys the whiche they had done of ther consciens. that was reseruyd and putte vppe in mede for them and also for the grete trust that they had to haue euerlasting bliffe euermore countid lygh[t]ly in her sowle the horrabulle peynes that they bare Treuly they wepte and forowde and cryed oute / for grefe of peinys and amonge this as they went forth farthir euermore her peinys were lessid and to hem more esyur Also y behilde mony of them that sodenly scapyd out of the place that they were torment in and sander hastid hem selfe thanne other. to go the weye that was before hem. But anone fro benethe lyke as the grownde hadde be broken. ther brake vppe a flame of fier that inuoluyd hem and the deuyls yat mette with hem. sore bete hem with scorgis and forkis and other dyuers kyndes of tormentyng. and soo ageyne retourned apon hem alle her wodenesse. Neuertheles they beyng so betyn and brokyn and inwardly brent yet they scapyd ageyne and in lyke condicion as hit is feyd afore. the ferther they went / the lessur wes ther peinys and the yesyur Sothely in this passage some did gretely profet. some but lytyl and some al moste neuer a dele. To some ther goyng was no profetyng but a myserabulle fayling / for they went fro ful cruel peynes to wers And eche of them astyr ther olde mertyys and deseruynges. owthir were holpe in her weye or lettyd or els releuyd and that was by the prefent benefetys done and shewyd for hem of their frendys in this world. Sothely thoes thynges the whiche y confeyued in mynde. or was enfourmed and taught by comyning and spekyng with some of them there. anone astyr y wille opynly shewe hem as hit is benethe in this present wryting declared.

¶ Of the grete diuersitees of peyns. ¶ Ca xvi

Tysnyte kyndes and diuersytes of peyns where there that y fawe Some of hem were rostyd at the fyre Some were fryed in a panne / Some were also rafyd with fyry naylys vnto the bonys and to the lowsing of her ioyntys Some were soden in bathis of pyche and brymstonne with an horabul stenche and other thingis melted by heete as ledde brasse and other dyuers metellys And some were gnawyn with the venummyns teth of wondyrfull wormys. Some also were caste done thicke on arowe and smyt throw with sharpe stakys and palys who ys endys were alle syrye And whyle some were hangyn on galows. odyr were alto drawyn wyth hokys and some were betyn sore wyth scurgys. and so in hard example they were al to toryn. Trewly of tho persons mony were bisshoppis and abbottys and other were of other dignitees. Sothely some flowryd in prosperite in the spyrtyualte. Some in the temporalte and some in relygyon: the whiche were seyn ponisht in dowbulle forowe aboue other persons. For y fawe them that were clerkys / Monkys / Noonys / laymen and lay wemen so mekyl lesse ordende and put to peyns howe mekyl the lesse they had before of worldely dygnyte and prospreyte. In trowthe y fawe hem greuyd in a more specyal bittirnesse of peyns aboue other. the whyche y knewe in my tyme were Iugys and Prelatys of other. And by cause hyt ys ouer longe to telle singlerly of euery persone: what they soffryd and wherfore they soffryd. some thynge y wylle gedur to gedur. of some certeyn persons what they soffryd afore ther dethe and after ther dethe. For that was opyn to me of euery person Neuerthelesse there ys no mannys tongue that may suffycyently telle the lyghtyst peyns of that place nethyr by estymacyon conceue hym in mynde. Also the dyuersytes and multyplycye of peyns. to the whiche they be caste vndyr /

euer amonge fro one to a nother veryly y knowlege no man may noumbrē. I take god to wytnesse. that and there were any man. the whiche had done to me: or to my frendys alle the hurtys and iniuriis. that may be done of any man in thys lyfe or ellys he had flayne vs y fey and y had so grete an enemy put into peynys that y fawe there to be torment long tyme a thoufand tymes and hit were posfybylle y wolde sofyr temporal dethe for hys delyuerans. For alle thing ther ben so peynfull of forowe and anguyfſhe bytynnes and wrechydnes that they excede mefure and mode. let vs nowe that be it in this worlde alyue see and confidere by this how gretely we ought to geue vs in chayſtyng oure wekyd condycyons and to amende oure leuyng and also how mekyl we ſchulde labur to exercyſe vs to kepe the commawndementys of god and to do good werkys by the whyche and the mercy of god we may deserue to be delyuerd afore of ſo grete euyllys. And also that owre dere frendys as ſadyr and moder fyſtyr and broder and othyr that were ſum tyme owre louers ther fore ponyſht for her offencys myght be delyuerd the ſoner fro thens by good dedys and werkys of mercy and pety deuowtly done of vs for ther redempcion and helping. And afore yere y make any ſpecial mencion by wrytyng of the fore peynys and tormentys of ſum perſons that y fownde and knew ther and they also knew me y wyl ſhortly wryte yn here the placys of peynys that y behelde as y went abowte wyth lieuy compassion aftyr we were paſte the fyſt peynful place and region Sothly to owre ſemyng the lengthe of thys fyſte place afore feyde was on goyngable. but we that ys to feye my leder and y went on to the fyde ageynſte hyt as we dyd othyr peynful cooſtys of tormentys but amonge them we came not how be hyt as hyt ſemyd to me we myghte haue done wythowt any fere or hure or harme.

¶ Of the secunde place of purgatory. ¶ Ca xviii



Herfore after that we were paste the firste place of purgatorye we came to the seconde place of purgatorye and tormentys in the whyche was an hye hylle vppe al mooste to the clowdys and was deuyded fro the forseyde fyrste place of purgatorye. And thenne lyghtly and fwyftly we wente on thys fane hye hylle. And there was vndyr the farthyr syde of thys hylle a full depe valeye and a derke. set with bocis and brackys on euery syde hangyng owte who ys lenthe no man myght fee. And in the lower parte of the feyde valeye was a full brode ponde of horrabull blake watyr. And owte of that fame fowle ponde bysly brake a myste of an indycybylle stenche. Trewely the toon fyde of that fame hye hylle whyche hangyd toward the ponde caste oute fro hym an horrabulle brennyng fyre vppe on to the heuyn. And alfoo on tothyr fyde of the forseyde hye hylle was so grete and inestymable coolde that ys to seye of fnowe and Hayle wyth many other cruell stormys that me thowghte and semyd that y sawe no thyng so peynefull and cruel as yat colde was. The lenthe of that valey afore seyde and bothe the sydys of the hylle the whiche had in hem that horrabulle fyre and coold was so full of fowlis. as hyues swarmyn ful of bees. To the whyche fowlis thys was a comynne and a generalle tormente that nowe they were drownd in the forseyde ponde and fro thens takyn vppe and caste in to fier. and so at the laste they ware bore vppe an hy by the grete vyolente flamys of fier as sparclys byn of a brennyng fornece. and so lette down on the tother syde of the hylle to the horrabulle coolde of fnowe hayle and sharpenesse of stormys and afterward caste downe hedlonge in to the greuys stenche of the ponde aboue seyde and ageyne takyn vp and caste in to the brennyng fier. And some of hem were lengur ponyght in fier thenne other and fome in coolde. And fome ware taryde

lengur in the greuys stenche of the ponde. than other. And some y fawe ware bounde and compressid in the myddys of flamys of fier that meruelous hit is to speke. and as grapys be compressyd in a pressure. Trewely the condicion of al that ware there torment and peynde in that secunde place was this. Alle the space of the ponde aboue seyde. they were compellyd to goe throwe. fro the begynning to the endyng. for to fulfylle her purgacion. Neuerthelesse ful grete and monyfold was the distinccyon and dyuersyte of her peynys and tormentys. For some had lighter ponyshment than some. and some was grauntyd a more swyfter passage thens. then to some other and that was for the qualite of her merytys and deseruingys afore done and also for the quantitie of suffragys and helpys done of her frendys for hem after her dethe. And they that were of grettur offensys and synnis and feldyn or slowly holbyn longe tyme and sore were holdyn in peynys. And sothely the more nere they al came to the ende of the place the more yesyor and softyr waxed their peynys. The moste cruell peynys were in the begynnyng howe be hit as y seyde afore not al equaly Sothely the peynys and tormentys of thys seconde place were mekyl more harder and scharper than the peynys and tormentys that we sawe in the fyrste place. wherfore hyt was so that mony that ware yn the secunde place ware forer ponyght than they that ware yn the fyrst place. Here trewly fownde y and knew mony mo some tyme of myne acquentans than y dyd yn the first place. Not wythstondyng yn bothe the placys y spake with some. The mesure of ther statur apperyd not sufficiently as y knew hem before yn thys worlde. For the stature and forme of some of them was as hyt had be leffyd or thynnyde by tormentys. And some had lefte no thyng of their quantite. Neuertheles thys dyuersiteys of her shappys yn no thyng lettyd my knowlege. For ther knowlege was to me so prompte so redy and so opyn as hyt was that tyme when they leuyd wyth vs yn thys worlde.

¶ how sent margaret deluyered a sowle of a
synful woman fro the deuyls. ¶ Ca xviii



Ere nowe hit lykyth me to telle a certen
sayre dede and werke of grete pete and
mercye the whiche that tyme was to me
a beholdyng of heuynes and also of con-
solacion the whyche may be to alle the
worlde a nobylle document and techyng why the peple
schulde haue god and hys holy seyntys bothe of men
and wemen in worschuppe and in reuerence. Truly
whyle y behylde meruelyng thoo thyngys aboue seyde
and mony other. And hylde long talkyng there wyth
hem that y knewe before y harde a ferre a grete noyse
and a crye as hit had be theuys that had takyn a pray
or else as they had ouer cum their ennemy with fowle
mockys and scornys. and loe after that noyse and creye
folowde a cursyd compayne of wyckyd spyrytys and a
myghty ledyng with hem anone as they hopyde to
helle a soule of a woman late departyd fro her body.
O good god what peynys and tormentys tho cruell
enmyes leyde apon her. And the more they knewe her
withoutte helpe the more wodder were they on her.
what man heryng euer wolde beleue to any creature
tellyng how tho wekyd spyrytys and tyrandys of the
deuylle castyd that soule amonge hem. as a tenyse
balle wyth syrye instrumentys now fro on to another.
But hoo may in any wyse telle or schewe to any man
beleuyng howe her mawe and inwarde bowellys were
smytte thorowe wyth the syrye dartys of tho cruell
tormentours. And as god ys my wytnes y behylde
and sawe her sofyrre so grete and horrabulle peynys
and tormentys verely as they leyde hem on her cruelly
Nowther these thyngys ware vnto my syghte as natur-
aly a man seyth with bodely yes that ys to saye the
vtwarde peynys that a man sofryth yn bodye. but also
what they felte ynwardly good or euylle and with what
heuynesse or wyth what gladnes they were smytte

wythinforthe in her fowllys alle was to me that tyme
 playne and opyn So therfore thys vnhappy fowle what
 for the presente forowe or dolour that sche sofryd and
 hadde and the fere of euerlastyng dampnacyon. was in
 grete anguys and forowe of peynys and tormentys.
 For there was no hope that confortyd her to scape
 desolate and destytute of alle helpe and focoure O
 bytternesse of alle bytternesse mooste bytterste whome
 no truste or helpe releuyth or helpyth and desperacyon
 of the ende encresythe. The daye before she leste her
 mortalle body in the whyche sche leuyd strompetly
 and vycyusly and nowe sche ys keuerd wyth the vesture
 of schame and vellonye. And wyth yn sche ys byttn
 wyth the confcyens of schameful dedys done wyckyd
 lye and wythoutforth sche ys mouyd wyth mockyng
 and scornyng of deuelys heuely. Sothely sche felte
 thanne in her fulfylled the wordys of the holy man Iob
 seying thys wyfe of suche persons. *Ducunt in bonis
 dies suos et in puncto ad inferna descendunt.* That
 ys to seye they lede her days in goodys after their
 plesure and in the twynkeling of an ye they falle done
 to helle Therfore while thys onhappy fowle by the
 vyctoryse pomyps of her enmyes was goyng to be
 broughte into helle for the synne and onlesul lustys
 of her body. Loe sondenly anon came done an hye
 fro heuyn a gret lyght by the whyche bryghtnes and
 bemys. the forseyde wykyd spiritys and minystryss of
 the deuyl. ware dullyd and made onmyghty and fyl
 done to the gronde wyth the fowle that they had
 Sothly than yn the same lyght came done a multitude
 of virgenys schynyng yn clothys. whyte as the snow
 and fette abowte wyth golde and precius stonys. the
 grace and ioy that was yn the beholdyng of her facys
 and chere y make no mension of for hyt was so gret
 and ynestymable that y can not remembre my selfe
 that saw hyt. how y myght wordly speke of hyt.
 Amonge the whyche on that was mooste seyryste wele
 y knewe and seche was the blesfyd virgynne and martir
 sent margaret. And anon as the forseid fowle saw her

the whiche was more thrall for her fynnys than of the
 deuyllys beganne myferably to crye and feyde. O
 blesyd and precius spowfe of cryste haue mercy on me
 and helpe me that for myn nowne propyr fynnys am
 yn desperacyon and ryghtfully put to peynys and tor-
 mente. I knowlege and verely knowlege that yn al
 my lyfe y dyspyfyd the commawndementys of god and
 gae my body to al onclene leuyng. And nothyr
 god. ne any of hys fentys of men or wemen that y
 louyd affectualy or dyd any worshippe to hem yn
 dede. The only of the nowmbre of the holy fentis
 yn heuin euer more hertely y haue louyd and euery
 saturday of myn own goodys afore thine auter y offerde
 vppe candelys. And the custome of my fowle leuyng
 now late. beyng hoolle of my mynde and body for thy
 loue and worshippe vtwardly y lefte I beleuyd also
 that by the remedy of confession al my fynnys hade be-
 weshte awey. But alas for forowe my confession was
 not sufficient to weshte and do awey so gret and so
 mony fowle fynnys and olde by caufe y lackyd before
 the feruor of contricion and dyd not for my fynnys
 euynworthy penans. Therfor my fynnys cleuyn fast
 to me not yet forgeuyn the whiche y slowthyd too
 wype awey by goo[d] werkys. Loe ther fore my lady
 and my fwetnes and conforte schalle my yystys of
 deuocions peryshe the whyche y haue done feytfully to
 the and schalle y thys peryshe nowe also not only to
 my felfe but also to the to whome only y haue studyd
 besely and thowght not for to peryshe and now y
 peryshe to my felfe and to al thyngys These thyngys
 and many othyr yn thys wyfe fche feyde wyth fore and
 byttur wepyng and crying more than a man may be-
 leue. For y take god to recorde and to my wytnes
 that y faw the terys breke owte of her yes as they hade
 be hayle stonys. And thys whyle fche forowde the
 glorius virgyn and martyr fent margaret turnyd her to
 to her felows virgyns that were there wyth her and
 feyde O fche feyde ye moste swete fysters ye fee now
 the perelle of thys woman sum tyme my feruant and

ye knew a[1]so the ynportune malice of the deuyls the whyche pretendyn by mony weys of refon to haue her to hem. And therfore let vs now do that thyng the whiche only ys lefte of remedy and helpe for her. Pray we now to the euerlastyng iuge and meke redemer that he the whyche al thing may doo wille wyt faue as he knowyth beste. of hys goodnes. and at owre desyre sum what to helpe thys wrechyd sowle. sum tyme redemyd by hys precius blode fro the cruelle power and venummyns tethe. of these wekyd spiritys. And whan thys bleffyd virgyn and martyr sent margaret had feide these wordys anone whytowtyn and taryng. al thoo virgyns bowde downe to the grownd on her kneys and lyftyd vppe her handys prayng for that synful woman to her ynmortalle spowfe. owre bleffyd lorde and fauyur ihesu cryst. And anon as they had of god ther peticion grantyd they rose vppe togedyr fro preyer. Than anone thys bleffyd virgyn seynt margaret wyt stabylle contynawnse of face and sowle gastfulle and thretyng the wekyd spiritys came nere and made of her fleue a maner of a schorge and lyfte hytvppe as sche wolde haue smitte hem. Then they anon as hyt had be flyes yn a whyrle wynde fleyd away hethur and thedur leuyng alone her bownde sowle. and sodenly yat yn the farthir syde apperyd a dyke ful of boylyng watyr vppe to the brymmys. Therfore yn thys dyke y sawe her put yn. And then seyde to her that bleffyd and mercyfulle helper fent margaret. Here now thow muste fulfylle they penanse the whiche thow schuldyf haue done before yn they lyfe. and by my prayur thow schalt hauemekylle helpe and releuyng of thy peynys. and aftyrwarde when thy synnys be fully purgyd and clenfyd by me thow schalt be admytted to referue euerlastyng ioye and blisse. Treuly hit can not be seyde howe ioifullly this synful woman toke tho wordys seyde to her in the whiche sche knewe an ende of her due penanse and afterward myght sele the goodnes and mercy of god. So than thys vyctoryose dede done yat glorious fight of vyrgynys ascendyt vppe to heuyn.

C How a goldsmyth was saued by sent Nycholas.

C Ca xix

H Ere now folowyth also another like myracle of ful grete mercy and pety of the excellent might and poure of the blesyd bishope sent nycholas Therfore now y wille telle a nobyl dede and werke late done in a certen feruant of his the whiche not longe a go welle y knewe and famlyarly louyd for some gode thingys yat was feyne of him the whiche therfore the more gladlyur y wiltelle. for this man that y nowe speke of the whiche by his occupacion was a goldsmith told and declaryd to me first the merite and the name of my leder with whome y went hande in hande. and thaugh y beseyn here now sum what to breke out for the order of the narracion be caufe y feyde before that ere y made any mencyon of the tormentis and peynys of any perfons specially First y wulde shortly telle of the peynful placys that were schewyd to me But let that be takyn of tho persons the whiche afterward y wille opinly declare to the profet of hem yat lyfte to here or rede this reuelacion. Therfor as y suppose ye remembre how a certen person a goldsmith and a cytfon of this place was hastily preuent of dethe and fodenly dyed. Of whom also hyt was opynly noysyd that hyt so besylle hym for ouer mekylle drynkyng wyne. And therfore how myght a man fey to whome thys man schulde be fortyd but amonge them that fent iohan the apostylle specially spekyth yn hys pystylle. *Est peccatum ad mortem. non pro illo dico ut oret quis.* That ys to sey. Ther ys synne contynewde vn to dethe y fey no man pray for hym that contynewyth hys fynne to hys dethe who so abfolute may be feyde that contynewyth hys fynne to hys dethe. as he that contynewyth yn dedly synne and so lesyth lyfe and takyth dethe. Sothly thys man bode not only yn the synne of dronkynnes to hys dethe but also he sylle

yn to dethe doyng that same synne the whiche ys the
 seede and cause of al euyile. And as a certen wyfe
 man seith dronkinnes excusith no vise Therfore thys
 man whoys fine and pelle we speke of now yat hyt
 schulde be feryd and dredde yn hys wolde days was
 ouer prone and redy to dronkenes for the last thre days
 yat euer he saw in thys worlde he continewyde dayly
 almoсте yn the same synne And yf y had know for
 certen a day before yat he had dyed of seche a cause
 as hit ys aforeseyde what schulde y thynke or sele of hym
 more worthior than not for to pray for him. leste [lest?] my
 prayur before the ryghtwes iuge schulde be voide
 and no thing helping hym Neuertheles y vfyd to
 pray for hym thawghe yt ware slowly. not verely cer-
 tifide of so sorosul a fame and happe Sothely hyt was
 so. by the prouision of god that thys goldefmyth was
 in the secunde place of peynys. and also y sawe and
 behylde hym by me. whome anone y knewe and
 gretely meruelde. seyng hym afore mony other that
 y behylde. in goode hope and lyghtly sofryng hys
 peynys. Trewly thanne my leder lokyd on me howe
 stidfastly y behylde hym and askyd me and y knew
 hym And y feyde ful wele. Than he feyde. and yow
 knowe hym. speke to hym Sothly then this gold-
 smyth lokid on vs bothe : and knowing vs wyth an
 enarrabulle geslur and behauing of gladnes ioyde to
 my leder and with bothe his handys spred opyn ofte
 bowde done al hys body worshippyng and greting hym
 with innumerable thankys for hys benefetys and good-
 nes shewyd to hym And the mene whyle y salute hym.
 and he ioysfully salute me ageyne. Than y enquiryd
 of hym how hit was. that so sone he was paste the
 horable peynys. the whiche y knewe by his fighte he
 had sofryd Then he answarde this

¶ Here thys monke knewe first that sente Ni-
cholas was hys ledur.

¶ Ca xx

MY dere frynde he seyde. al ye to gedur in the worlde haue me as loste and dampde. not knowyng the goodnes and mercy here of my present lorde sente Nicholas. the whiche had not sofrid me an onhappy and an onprofesable feruaunt of his to be dampde and loste euerlastyngly. Than seyde y to hym. Trewly as thou feyste. alle we that ware thy frendys forowde that thou didest so fodenly and gretly abashyd ynwardly supposyng verely that thow hadyste be dampde. and by cause also thow hadyste no helpe ne remedy by fore they dethe of the holy sacramentys of the chyrche. Sothly by cause y synde the othyr wyse than we wende y am glade and fayne y wolde here how and yn what wyse thow deydyst so and scapydyste eternal damnacion Thanne he seyde. Gladly what sum euer thow desyre y wylle the telle.

¶ Now the same goldsmyth tolde the monke yn purgatory how he dyed sodenly and yet was sauyd ¶ Capitulum.

.xxi

YE knew wele how y dysposyd me yn my leuynge whan y was yn the worlde as thoo thingys that were opyn to mannys fygthe. Also y contynwyde yn the sowle synne of dronkynnes. vn to my last ende. of an euyl custome. Neuertheles hyt was not my wylle. For gretly hyt dysplefyd me and mekyl y forowyde that y kowde not leue that vyfe. Sothly oftyn tymes y rose ageynst my selfe fewurly purposyng. to leue and caste away the fowle vyse of dronkynnes that y was wholde yn. But anon what for the luste of drynkyng and the importunyte of feleshyppe that y dranke with

y was constraynde to drynke aftyr the mesure of myne
 olde custome, wherby y was ouer cumme. and drawyn
 ageyne bonde yn to luste and custome of the fame finne.
 that was yn mine owne onmeserabulle taking and appe-
 tite Treuly amonge this by the mercy of god the whiche
 wylle that no man perysh yn my moste blesfyd lorde
 sent Nycholas whome now ye folowe graciusly and pre-
 sently. and whoys pareshon also y was. seche deuocion
 y had to hym. that for any occasion y neuer lefte but
 what sum euer y myght do to his woschippe y dyd
 hyt ful deuowtly And howmekyl euer y gaue me
 towarde euyn to dronkynnes y vfyd euer more to be
 at matens. for anon as they range y wulde be ther.
 and oftyn tymes afore the parysh pryste. Also y
 fownde contynwaly a lampe of myne owne coste. yn
 sent Nycholas chapelle And thoo thyngys that were
 necessarie to the ornamentys of alle the chyrche. as yn
 lyghtys or any othyr thyngys. y wolde dyligently orden
 therfore. as y had be hys famylyar seruante and
 mawncypulle And wher y had not sufficyent of myn
 owne goodys to do hyt y wolde moue othyr of the
 parysh to helpe as hyt semyd nedefulle Sothly the yystys
 [gyftys?] that men or wemen gaue. y toke hem. and to
 be hon[our]ablevsus. ful treuly y spende hem. Also twyes
 yn the yere that ys at cristynmas and at estyr wolde
 clene confesse me of al my fynnys as wele as y bowde
 to owre parysh pryste. takyng penanse for hem and yn
 parte y dyd fulfille hem diligently Treuly y dyd not
 obserue and kepe tho thingys that y was commaundyd
 of my gostely fathyr. for oftyn tymes y lefte sum thyngys
 that y schulde haue doo and thoo thingys that y
 schulde haue beware of. And of the commawndement
 of my gostely fadry. y fastyd the dayes of aduent as
 y dyd the lent fesyne. To the whyche dayes of ad-
 uent. y addyd of myne owne fre wylle. as mony dayes
 afore aduente as wold make vppe the noumbr of the
 dayes of lente And so on crystenmas daye y wold
 be hofylde and rescyeue the holy sacrament of owre
 lordys precious body and blode. But alasse for forowe

when that y shuld haue be / that holy dayes of owre lordys byrthe. more holyur and deuowtur in my lyuynge then other tymes. y turnyd me contrary vnto other werkys and besynesses of a worldly custome. wherfore hyt happyd vnto me also in myne laste ende that the wekyd angelle of that deuyl Sathanas. the whyche ys causer and kendler of alle euyl scornyd me. And also he hadde browghte plefaunte worde and tytyngys of my dampnacyon to hys father the deuyl. yeffe the mercye and goodnes of my lorde sente Nycholas had not wythstonde hym therfore euermore to hym be thankynghys of al his trew seruawntys. for my delyueraunce. for he had lowfyd and delyueryd me. And as ryghtwesly as y was to be dampde and cruelly to be ponyfhte as mekely and as mercysfullly he hath noryfhte and kept me : Sothely on crystynmas daye after that y had rescveyuyd the good lorde that y can not remembre withowte grete horror and heuynes. y was drawyn of an euyl custome as y seyd afore by ouermuche drynkyng the same daye in to dronkynnesse ageyne to the grete iniurye and ronge of seche a lorde whomey had rescveyuyd a lytyll before in to my fowle And on the morow y wente to chyrche as y vsid to do fore waylyng the fowle vice the whiche y dyde the daye before purposyng to be ware of hyt and to do no more / but hit was as voyde and vayne For by the occasion that y had of drinkyng and the deuylys steryng me therto / y was destitute and loste the stabulnes of vertu and the mighty purpos of soburnes that y had conceyud : and so y fulfilde not my purpos in dede. but fowle as y dyd yesterdaye so y dyd to daye and by delectacion of ouer mekyl drynkyng fyl downe agayne to dronkinnes. Sothely the next daye after folowynge the whiche ys the thirde daye after crystynmas daye I leste not myne olde custome of drinkyng. wherby y had loste the vertu of soburnes and all my wyttys also. Thenne whenne hit was derke nyghte y went oute of the place where y dranke / and came home and wente to bed as y was clothyd and schod and a lytyl y slepte And anone y

woke and wold haue refyn and feyd as y had wente
 that then yt had ronge to matens But my wyfe told
 me nay and so y layde my downe ageyne. Trewly
 thanne fyrst y toke a slepe and anone after y toke my
 deth. And howe y felte deth sodenly cumme apone
 me y wille telle yow. A certen deuyl that tempted
 and steryd me to the vyce of dronkynnes thowghte to
 hym selfe that and y deyed in seche a perylle whytowte
 any contradiccion he wolde me drawe to hell prefumyng
 also to haue thenne power on me to doo what somme
 euer he wolde. for myne obedyens and consentyng in
 that vyce to hym But ageyne full mekyl he drede.
 leste by the merytys of my patron sent Nicholas. y
 fchulde any tyme preuayle agenſt him by amendeiment
 of my lyuyng: yf y lyued any lengur and so by hys
 presumptuous power cruelly me strangulde. Trewly
 y felte him like an owle goo in to my mowthe
 the whiche oftyn tymes ful euylle y opynd to drynke
 and so thorowe my throte flyly came downe to my harte.
 And anone y knewe that hit was the deuil. Notwith-
 ſtondyng y was yet myndfull of the mercijs of god and
 also of myne owne wrechydnes and with stabulle purpose
 vowyd in my mynde to god that y wold purely and
 holy confesse me of alle my synnys. and vtwardly for
 euer forſake the wyfe of dronkennes And to this y
 called as inwardly as y kowde. on sent Nicholas to be
 my borowe. Sothely to this auyfement onnethe was
 graunted me the ſpace of a moment. Trewly thanne
 the wekyd ſpiryte fate downe anone apon my herte.
 and clypte hyt wyth hys curfyd armys on euery fyde.
 Also he drew out of his mowthe an horribble voment of
 venyne and caste hit al abrode and so in the ſpace of
 a twynbelyng of an ye he expellyd and caste me
 oute of my bodye And anone after that y was
 hade forthe thorowe darke placys by the cruelle and
 incredibl wodnes of wykyd ſpirytys the whiche al to
 bete me diſcerpte me ſtekyd me drewe me and al to
 brend me and caryed me with them y wot not wheder /
 but as they wolde to euerlaſting tormentys. Than

anone my moste meke and dere aduocatour feynt
 Nicholas to whome y called with all myne herte at my
 laste ende. and whome euer in my lyfe y haue wortschipte
 thawghe y were a fynner. came thanne and mightily
 toke and deliueryd me oute of her handys. and here
 hath fette me in this place of purgatorye for my pur-
 gacion. And howe be yt that y sofre here fore and
 harde peynys y counte hit lightly whyle y haue no
 drede of the wekyd spyrytys and also that her tyranny
 and importable cruelnes ys sefyd and gone fro me /
 And sothely after this for certeyn y am and truste to
 haue reste and euerlastyng ioye be my lorde sent
 Nicholas And nowe also and euermore / fen the tyme
 that y was put here to this peynys by the whiche
 whenne y ame ouer fore greuyd and difefyd yet by hys
 meke and moste meke and blesfyd visitacyon. y am wel
 confortid and releuyd ageyne In my graste [crafte?] also
 by the whiche y gate to me and to myn owre leuyng in
 the world often tymes in my beginnyng y begylde and
 dyscveyued the pepulle for the fere of pouerte And
 now for that y am ful bitturly ponyfhe. and the todyr
 daye before mekyl more harder therffore y fosyrd
 peynes Trewly often tyme y haue ben caste downe
 hed longe into a grete hepe of brennyning money
 amone the whiche y brente ful intolerably. And tho
 fyrye penfys y was compellyd to deuoure with an opyn
 mowthe that y felte alle my bowellys to brenne in me
 And hethir to often times y am compellyd to telle hem
 and of the towchynge of hem myne handys and fyngers
 ben fore peynde. Also by ouer grete brennyng and
 hete of thirst my inward bowels with herte throwte and
 chekys waxen wan and besyly begynne to fayle Thefe
 and many other thinges y herde of hym as opynly as
 hit might be told of any man leuyng yn hys bodye.

C Powe the goldsmyth also tolde to the monke
a remedye agenst soden deth. **C** Ca xxii

SVm thynge ther is the whiche he tolde me
amonge other that y wyl not hyde fro the
reder here of. I sawe there innumerable
peppule that dyde sodenly in this world
the whiche were ponyfcht al moste owt of
mesure And of many thys y knew that they the whiche
were putte in delyberacyon and auyfement for to fynne
And whenne they came to the dede doyng of what
somme euer synne hyt was and eche one of theym
seyde in hys mynde lo now y wylle doo and fulfille
that the wyche y haue gretly defyred. he was takyn
by the wille of god to the vtmost peynys and poniffe-
ment of deth as thawgh he hadde herde of this texte
in the gospelle. *Stulte en anima tua repetitur a te / ad*
quid cogitasti aduersus deum immo contra ipsum te
nequissima. That ys to faye. Fole lo they sowle ys
takyn fro the. wherto hasth thou thowghte agenst god
and alsoo agaynest thy selfe full wekyd thynge. Ne-
uerthelesse as we haue knowyn by hym selfe the whiche
told thys. that whenne they were putte yn that bytter
scharpenesse of deth coueytyng and purposyng to cor-
recte and amende her fautes yef they hadde any space
of penaunce graunted vnto hem. and in her swyste and
hasty departyng sekyd after the mercye of god and
alsoo after the helpe of his holy seyntys. Therfore of
the grete mercy of god her bytter deth was to hem a
grete clenfyng of her synnys. the whiche they schuld
haue sofryd afterward fully in placys of peynys and
tormentys. Furthermore y enquyred and askyd of
thys goldsmyth of whome y haue nowe told and seyde
many thingys yeffe hyt were possyble by any thynge
that the folke myght schonne and eschewe soden deth.
Thenne he answarde and seyde in thys wyse vnto me.
O he seyde Sothely and yf y hadde knowyn whenne
that y was in the world leuyng suche thyngys as y

knowe nowe y wulde haue taughte and defende all the world fro that grete hurte and dammage. howe the pepulle and folke myght be fewre and safe fro the fallyng of foden dethe. Trewly and verily and the crystyn pepulle wolde wryte dayly on her forhedys and abouthe the placys of her herte wyth her fyngur of [or?] in any other wyse. these. ii. wordys that conteynth the mysterye of the helthe and faluacyon of mankynde that ys to wytte and to saye ¶ Ihesus nazarenus wythowtyn dowte the trewe pepulle of oure sauur ihefu crystle schuld be harmeles and preferued fro suche a grete peryll and hurte. And alfoo they schalle haue after her dethe the same letters and wordys wretyn full opynly and clerely at her hertys and also in her forhedys in tokyn and in signe of grete worschyppe. I knowe also that my meyny kepte me. ii. dayes on beryde after my dethe. hopyng that y schulde haue reuyuyd for the rednesse and hete the whyche was in my face and in my bodye the whyche douteles was of the feruent replecyon of wyne dronkyn before. For my departyng of this world was fo hastye and zwiste: that myne soule was gonue and paste out of my bodye. yere my wyfe vnderstode or knewe hit or sende to calle for the pryste. These thyngys y knewe ful trewly there of this goldsmyth.

¶ Nowe the sone of the same goldsmyth tolde vnto the monke aftyr that he was cum to hym selfe ageyne that hys fadyr had aperyd thries to hys mother aftyr hys dethe. ¶ Ca xxiii



Othely aftyr .xv. dayes feth y faw and herde thys the sone of the forfeyd goldefmyth a certen yonge man came to me with grete wepyng and tolde me that hys father had apperyd. iii. nyghtis to gedyr to hys moeder wakyngly as sche was yn her prayers at home yn her chambyr and bade her that sche schulde sende

to me to knowe how hyt was fully with hym and of hys
 state that thys knowyn. sche myght be the more con-
 fortyd and seythfullir and deuowter to helpe hym. And
 also that she by the same tellyng may the bettyr be
 ware gyde to her selfe and her meyn to god ward :
 And the same yonge man wytnesyd wyth grete sweryng
 that the thyrde nyghte of hys fatherrs apperyng he
 herde hys mother talkyng and spekyng longe tyme
 with hym. and somme tyme enquyryng and also somme
 tyme answeryng hym. and thenne afterward sche told
 vnto my hys wordys the whyche he hadde tolde and
 feyde vnto her. Trewely he feyde that he herde / no
 maner wordys of hym talkyng or spekyng vnto her but
 paciently taryde tyl they hadde done. Sothely hys
 mother told hym that sche hadde harde of her husbond
 twyes before. And as sche knowleged and feyde sche
 feyde that he was full of Ire and wrathe and moche
 blamed her because that he was forgotten and putte
 owte of mynde fro her whyche was warnyd by hym
 selfe after hys dethe to doo a lytall thyng for hym and
 that sche wulde not do so moche for hym. but excused
 her that for the on certente of vyfyons sche dyfferde
 hyt leste that hyt sculd haue bene supposyd that sche
 hadde be dyscveyued and begylde. And thenne he
 answarde and feyde Sende wythoutyn taryng thedyr
 as y commaunde and telle and faye to hym howe often
 tymes for the fame thyng y haue apperyd to the and
 alfoo seye apone these tokynys. that the last tyme the
 whiche he fawe me y was in grete peyne. And amonge
 othyr thyngys that he herde of me y told hym how
 mekyl the holy confessour feynt Nycholas hadde holpe
 me. Trewly he prayde me with grete instaunce that
 I schulde stere and also moue bothe hys wyfe and hys
 sone. and on hys behalfe commande hem that the
 feruyce and worschyppe the whyche he was wonte to
 do in hys lyfe and they also by example to sent
 Nycholas. for no cause nethyr for any occafyon schulde
 be lefte but dayly more and more wyth amendment
 of her lyuyng dylygently schewe and do her deuocyonys

and seruys to hys patron and aduocatour sent Nycholas. Also this foreseyde man and goldsmyth of whome y haue nowe told and spokyn as hyt ys feyde afore dyde aboue a xv monthys agone the whyche trewely by the meryts of the holy confessour sent Nycholas hys patronne yn a shorte tyme was spedे oute of mekyl forowe that onethe y myght see any. that profette so mekyl there as he dede in so lytyl tyme. wherfore ful expedyente hyt ys to alle men whyle they leuyn in thys world deuoutely to serue the holy seyntys of god by the whyche they may haue in her grete nede the grace and mercye of almyghty god as hyt ys schewyd and prouyd often tymes.

C Of the thyrd place of the peynys and tormentys
that ben in the purgatorye. **C** Ca xxiiij

B Vt nowe let vs schewe as we maye thoes thynges that remaynyn of the thyrde place the whyche we fawe and behylde. For aboue alle thyng that may be conceyued of any mannys mynde. hyt excedeth of cruelnes and dedly tormenting. For veryly y knouleche as for the quantyte of euyl yat ys there no man may suffyse to expresse or telle the leſt peynys of that place. The grete horrabulnes of yat place so mekylle. the feurer y myght see and beholde that y knewe hym. to bewyth me. and was also my gyde and leder at that fame tyme the holy byffchop and confessour sente Nycholas whome y haue euer specyally worshipped and loued. Trewely the more famlyare. that y hadde hym in worshyp the more surer was y made of hys felyffschippe and companye. to see and beholde the horrabulle peynys and tormentys. the whiche nowe beyng absent can not remembur withoute grete horrour and gastfulnesse of mynde but y was made of euery fyde ful stabulle and sure. for the felyffshyppe and knowleche the whyche y hadde of my gyde and leder the holy

confessour sent Nycholas. Therfore leuyng the forseide
 secunde place. that we were at. as hit ys aboue rehersyd
 we came to a ful grete sylde. and as hyt femyd hyt
 was fette yn a lowe grownde sequestrate and departyd
 from al othir that no maner persone myght dedyr come.
 excepte tho that were there ponyfchte or schuld be
 ponyfchte Trewly the ouer part of that fylde was
 keueryde wyth a ful horrable clowde. yn the whyche
 was myxte and medylde to gedir a fume of brymstone
 wyth a myste a gret stenche and a flame black as
 pycche was medylde wyth hem the whyche brake
 owte on euery fyde lyke hylls and so spredyd
 all abrode. And the playnnes of that place was fo
 repletyd and fulfylde withe wormys as flowrys be
 wonte to be strawyn with ruffhys. And they were
 aboue alle estymacyon horrabulle wundyrfull and vn-
 shappely the whyche wyth a gastfull opyn mouth
 brethyd oute cursyd fyre at her nofys. And with an
 onspekable deuowryng al to tore the wrechyd com-
 panyse of folke that ther were. the whyche ryght nowe
 fo wastyd and consumydde. deuylys ranne ouer all
 lyke as madde men and were also full cruell and wodde
 apone tho wrechys. Trewely thanne the deuylys
 ponyfhte hem wyth fyry instrumentys synglerly by
 euery membre of her bodye: and thanne afterward
 they rafyd and al to teryd their fleshe vtwardly vnto
 the bonys. and thenne after thys whenne they hadde
 so done they caste them into the fyre and there they
 were made lyquyd as hyt were metalle. and also toke
 hem oute ageyne as brennyng fyre. Lytyl yt ys y take
 god to recorde. and as no thyng what somme euer y
 be aboue to telle of the peynys and tormentys of that
 place. For in a ful schorte space of tyme by alle maner
 dyuerfytees of an hondyrdfolde peynys and tormentys
 or more y behylde and fawe howe they were consumed
 and wasted to nought and thenne anone restoryd
 ageyne And ageyne almoste they were with peynys
 broughte to nought and anone made hole ageyne the
 whiche in that fame place the loste lyfe of hem was

compellyd to sofre. And of these alteracyons of tymes in the whyche by grete peynys and tormentys they were brought to nought anone restoryl ageyne ther was non ende no marke ne terme. Also the hete and brennyng of that fyre was so feruent and deuouring that what sum euer hyt brent hyt wulde be lyke as a thynge that ware al moste consumyd or wastyd. And thenne the wormys that were there warded and brokyn and made smalle vnto pecys and then they were gedyrd on grete heypys to gedyr and leyde vnther the vnhappy synful wrechys that were there. wherfore they so fulfylled alle thynge with so grete stenche that hyt excedyd alle the tormentys and peynis before seyd. And yet remayneth one thynge the wyche they that were in that place were compellyd to sofre the whiche ys more hatfull peynful and schameful than any thynge aboue seyde.

C Of the vncleane and foule byce and synne of sodemytys. **C** Ca xxv

S Othely alle thoo that were there ponyssh and peynde were in thys worlde whyle they leuyd doers of that foule synne the whiche oughte not [to] benamyd not only of a crystyn man but also of none hethyn man. Certen grete monsturs that ys to seye grete bestys onnaturally schapyne schewyd hem selfe in a fyrye lykenesse horrabulle and gastfulle to fight and oftyn tymes vyoletly came apone hem and also in a fowle damnable abusyon compellyd hem to medylle with hem. howe be hyt that they refusyd and wulde hyt not. I abhorre and ame affchamed to speke of the fowlnessse and vnclenes of that same synne. Thanne betwene her peynfull and cursyd clepynges they roryd and yellyd and cryed owte and afterward they fylle done to gedyr lyke as yf they hadde ben gonnes and ded and anon takyn vppe ageyne and so forth putte

vnto newe peyns. Trewely y remembryd not wele at that same tyme the seyng of the holy postle fent powelle in hys pystylle of feche perfons. where he condempnyth the foule vyce and synne agaynest nature bothe of men and wemen. And yeffe y hadde sene and confyderyd the cause namely nowe in tyme of crystendame. cowde not in any wyfe haue beleuyd that suche a foule synne and vyse myght haue be presumed and done specyally of wemen. the whyche naturelly schuld be more schamfull thenne other. I neyur herde before nether hadde any suspycyon hethirto that the kynde of wemen hadde be deprauyd and defoyled by suche a foule fynne. And alas for sorowe. for ther was founde a company of fuche so innumerabulle as they were myferable. Many of tho perfons that were there in that place y knewe not nethyr wele behylde hem by caufe that the qualyte of her foule fynne. and the grete stenche and tormentys that was there fmytte me wyth full grete horrour and tedufnes. Full greuys hyt was vnto me and more thanne a man may beleue to be there in that place a moment whyle. or to beholde fuche thynges as ware there. Neuerthelesse y felte no stenche by experyence whylys y was there as y dyd no nothir hirte of peyns. for my thoughte and yf I hadde felte hit y myghte noo lengur haue leuyd. Notwithstanding y confyderyd aud perceyued sufficyently in mynde the intollerable gretnes of alle thyng. Trewely thoo wreichys that were there fencybly hadde experyence and felte alle these peyns and other mo infynyte. that no man maye tel of And amone her sorrowfulle lamentacyons of complaynyng whyle euerychon of hem cryed Alas alas why dyd y fo fynne. alas why dyd not y penans for my fynns and amende my lyuyng. they felte and remembryd her greuys peyns. Sothely their voycys of wepyng and sorowyng was exaltd and lyfte vppe with so gret a cry that a man wolde haue wend hyt fchulde haue be herd thorow all the world

¶ Of a doctour a lawe that was a sodemyte

¶ Ca xxvi



Rewly thawgh y refusyd as mekyll as y myghte to fee and beholde tho thinghes that were done yn that place y cowde not auoide the knoweleg of on clerk the wyche y fawe and knew fum tyme Thys clerk in hys days was a doctur of lawe and alfo amonge other that were docturs of lawe he was had in that sciens ful excellent. Full many lerners of that faculte he ordende yn scoles wherby he gatte to hym gret famyliarite of worshippful men This clerke was largely posseste with beneficys and rentys of the chirche and yet that not withstonding dayly he coueytyd to haue more and more wherfore by the wille of god the whiche wolde haue alle men to be turne to penans. he felle yn to grete sekenes by the whiche he was fore vexid and defesid abowt a .ix. monthys. Sothely hyt was done of a meke dispensacion of oure sayur that he shulde by the schorge of sekenes and forowe. dispose to corect and amende hys synful leuyng. the whyche whene he was yn gode helthe of body fowle and dedly trespass oftyn tymes to god. But he contrary wyse was ouer carkefull of hys bodely helpe [helthe?]. the whyche he louyd ouer mekyl. and so vaynely presumyd and thowght to haue hyt ageyne. wherfore he neuyr wolde dyspose hym to be confess of hys synys and specialy of hys fowle and onclene leuyng for the helthe of his fowle the whyche ys the fyrt and chefe dede of almys that a man schuld doo nethyr had any compassion on powre pepul to geue hem any almys nethir any thyng dyd to the sentys of god. as yn offeryng to hym mekely hys seruys. for the redempcion of hys synys nethir studyd or karyd to do any almys of his erthely and transitory godys as long as he leuyd Than the heuynly leche our fauyur feyng that he was neuer in his dayes the bettyr for the sekenesse the whiche he hadde for his

warnyng the whyche he schoyd and gaue vnto hym
 for a gostely medeson. nethir wente owte of hys onclene
 leuing in the whiche vnclene leuing he was in by the
 affliccyon of hys grete sekenesse. Therfore the euyll
 and wekid faites and dedys. that cowde not be clenfyd
 and purged in hys yonge aage oure lord ihesu crif
 mercefully putte and ende of hem in hys dethe what
 more mercye myghte be done vnto hem the whyche
 after their hardnesse and impenytente herte. tresur to
 hem fro daye to daye the wrathe of owre sauur ihesu
 cryste. in the daye of hys wrathe and also of schewyng
 hys ryghtfull iuggement. and alsoo to be rescveyed in
 to the nyghte of dethe in the whiche nyghte of dethe
 no man may helpe hym selfe. for thanne no man may
 labure any thyng for to deserue. thanne that sone her lyfe
 of thys world be schortyd and alfoo fro hem takyn aweye.
 in the whyche her fynnys and mysfedys encresyn and
 growyn to her perdycyon and destruccyon: And what
 thing myght be more holffumur to them the whyche
 by her folusnesse and madenesse with a scharpe swerde
 koueyten and defyren to adde strokys to her owne pro
 pre wondys thanne that they be bounde and also her
 wepynys takyn aweye / the whiche they mysfyd to her
 owne propre hurte and dammage. Thys sorfeyde
 clarke the whyche y knew sum tyme in my chyldhode
 and yong aage. y vndyrstode nor y knewe not that he
 was dysceste and ded. For that same tyme in the
 whyche y knewe hym he remouyd fro that prouynce or
 place ther as he was wonte to dwelle in before vnto a
 nothir prouynce or place. Neuert[h]elesse yn alle fuche
 peynys and tormentys as hit ys aboue seyd y fawe and
 fownde hym and y merueyled of hit For y had wente he
 had be yet a lyue and also an honest person. Than y
 spake to hym and askyd whethyr he hopyd any tyme to
 haue the mercye of god And than he feyde Alas alas
 y knowe and knowe that athishalfe[at this halfe?] domys
 daye y schall haue algate no mercye And whethir y schalle
 haue any thanne y am not certeyn Sothely euermore
 sethe y was putte here to these peynys they encresyn more
 and more Then y feyde to hym And why were yow

not confeste of thy synnys at thy laste ende and dydyst no penaunce for hem Than he seyde by cause y hopyd to haue recouered and also by the disceyte of the deuyl my gostely ennemy y was aschamed to confesse so fowle a synne. leste y shulde haue be of les reputacyon and dyspyfed amonqe them the whiche y semyd gloryous and fayre y confeste me of lytyl and smale synys to feche an honest person and a worschipfull pryste that yow knowyst wele And whanne he askyd me yef y had any other thynges to be confeste of. y bade him go his waye and tolde him that yef any other thyng cumme afterward to my mynde y wilde fende for hym ageyne and tell him. And whanne he was gonue and onethis came to his chirche y begunne to deye Thenne anone he was cald for ageyne and whenne he cumme / he fownde me ded and gonue Trewly ther ys no thyng of a thowfand peynys that y sofyd dayly so greuys to me as ys the vnhappy presen-tacion of my fowle and vnclene leuyng that y vsyd in the world. and now beyng here am compellyd to doo actually the same foule passyon. And besyde the hor-rabulle gretneffe of peynys that y am in. y am more confounded of schame whyle dat y am by the same synne made cursyd and abhomynable in the syght of al men. Alas alas who euer wolde haue wende that the worschyppe and fauour the whiche y hadde amonqe men sculde be turned to feche confusyon and despexion as it is nowe wherfore ful gretely y am confowndyd and asshamed. for nowe to euery creature y appere foule and abhomynable. the whiche before apperyd to euery man gloryous and honorabulle. And thys he seyd with full sore and grete cryng and wepyng And whyle y meruelde the wrechidnes and peynys of fo grete a man sum tyme. y fawe howe he was ponysshte in innumerabulle w[a]yfys. and bythoo tormentys he was brought as to nought and dyssoluyd by strenthe and hete of fyre and so made lyquyd as led ys whenne hyt ys multe. Sothely thanne y askyd sent Nycholas my leder yf this manrys peynys myght be remedyde or helpe by any mene. And thanne he seyde whanne

the daye of dome ys cumme thenne fchall crystys wille
 be fulfyllede. He onely knowyth the hertys of alle
 men. And then he wole doo to euery man ryghtfully.
 Therfore I coude knowe no thyng for certen of this
 mannys delyberacyon. Therfore thoo thyngys the
 whiche we haue spokyn of here before may wele be
 confyderyd as the scripture seyth in thys wyfe. *Non*
est ei bene qui affiduus est in malis et elemosinam non
danti. that ys to faye hyt ys not wele with hym that
 ys befye in euyll Nethir with hym that dothe non
 almys. See nowe and confydre howe gretely they be
 holpe in placys of peynys by the doyng of almys
 dedys. as oure lorde spekyth in the gospelle the whiche
 dyd hem in her lyfe. Thys clerke in hys lyfe was wife
 and wyttie in hys owne conceyte and trusting to him
 felfe set ful lytyl to feche helpe of other by almis dede
 and good werkys for his synnys. that hathe wrought
 nowe to hym damnacyon. Loo so sone and sodenly he
 ys founde onwyse and madde. Conceyue nowe what
 ys here nowe feyde of thys clarke and a lytyl before
 what was feyde of a goldfmyth and opynly hyt con-
 fermethe the sentence of the scrypture feyng in thys
 wyfe *Potenter potentes tormenta sustinebunt et exiguo*
conceditur misericordia. yat ys to feye. Myghty men
 myghtly schalle sofyr tormentys. and to a meke man
 ys graunted mercy. That goldfmyth and though he
 were a fyner yet was in hys owne syghte meke and
 lytyl the whiche nethir by his connynge nethyr of any
 othir vertue prefumyd but countyd hym felfe euermore
 onwyse and onstable by cause of hys synnys Therfore
 by the mene of almys dedys. and ferues as he myght
 doo. gate to hym the helpe and foffragys of hys grete
 and myghty aduocatour and patron seynt Nycholas and
 so in tyme of nede he had helpe and mercy as he
 desyred. And also euyn contrarye wyfe thys clarke of
 the excellente connynge ryches and worschippe that he
 hadde procedyd forthe hys wekednesse. And by cause
 he thoughte hym felfe excepte in this worlde. fro the
 comon labur of men. Lo in so cruell and byttur

example he is not nowe ponysshete with othyr men. Also y fawe there hys tongue hauyng forthe oute of his hede and befyly brennyng as hyt were a bronde of fyre and yat veryly he fofryd by cause that often tymes he peruerterd ryghtwefnes as a man myghty in wordys takyng gestys and mennys persons. For he vfyd not only to iangyl idyle wordys. but also frowardly in wordys contrarye to wrothe ouer mekyl he had excedyd. Therfore no meruelle though hewere ponyshete this wyse for suche excessys and fawtys. whenne oure lorde spekyth in the gospelle of the ryche man the whiche for hys light speking and iangelyng at mete was fore ponyshete in hys tongue in a flame of fyre. Sorthelely after this came to me that worschyppefull pryste to home this clerke was confeste of hys smale synnys as hit ys rehersed before And amone other thyngys the whyche this worshipful pryste herde of me y tolde howe this clarke afore feyde whenne he was confeste bade hym goo hys waye as for that tyme. and so anone dyde as hyt ys feyde before And when y had told him this he wepte ful bytturly and toke god to recorde that hit was very trouthe as y feyde and knewe wele. that the forseyde clerke feyde fo to hym Therfore only of that multytude of wrechys y knewe this clerke that this feyde to me.



Othely thanne fone after that we were past
 thys third place we came to a regyon
 where the soulys the whiche hadd done
 her purgacyon in purgatorye ioyfully
 restyd. in the whyche place many y knewe
 wele and founde hem there in grete felycyte and
 conforte. Trewely as touchyng the ioys of that place and
 the iocundnes and gladnes of them that were there as
 oure lorde wyll geue vs grace we schall afterward
 schewe and declare. but fyrt let vs turne ageyne thys

narracyon to thoes thynges the whyche we haue lefte
oute of the peynys and merytys of some personys in
especyalle. the whyche y fawe and founde in tho
placys of purgatorye as hyt ys seyde before.

C Of. ii. personys that this monke sawe and
spake with in the first place of purgatorye and
first with a prior. **C** Ca xxvii



Herfore a prior that was father of a relygyous
place the whiche y knewe full wele sum
tyme dysceste and deyde this same yere.
And of hys maners and condycyons y
knewe many thyngys the whiche y leue
oute at this tyme by cause of schortenes. Thys man and
prior y fawe and knew amonge the firste that were in
peynys of the fyfste place of purgatorye that we came
to. Trewly he was in ful grete and sore tormentys
and sosyrd ful greuys peynys. sum tyme in syre and
sum tyme in stinkyng bathys of brimston and pyche
medild to gedyr hoyrs face and chere was ouer wrechyd
and dedful. And assone as he fawe me he began nikelyle
to call me and grete me whome with compaffyon of herte
y grete also and spake to hym many thyngys. And y
enquyryd of hym whethir he fo sosfreyd so grete peynys
for the sawtys the whiche he dyd in youthe by cause
perauenture he neglygently kepte hys ordre that
he toke to hym in hym in hys chyldhode. And he
seyde naye. But neuertheles ful sore and byttyr peynys
y losre here not onely for myne owne synnys and
excessys the whiche y dyd in myne own person howe be
yt that y offendyth in many thingys but also for the
wekydnes and mysgouernaunce of tho personys the
whiche a lytyl before y had charge and cure of. For
as touchyng myne own synnys y wilde sosyr as y myght
here / thoes peynys the whyche be dewe for hem. For
y vsyd to redeme and fchaſt myne owne synnys by
ofte conſeffyon and takyng dyscyplynys and besy
prayers. And al fo by dyuers other weyes. Sothely

of thefe thingis ful fore greuyth me nowe the carnal affeccyon and loue that y hadde to my frendys. as fadys and mother and other of my kynne of the whyche to sum of them y gate benefycys of chyrchys. whenne they were ful onworthy to haue hem and to othir y gaue right ondyfcretely man gestys of the godys of the monasterye that y was prior of and they nowe ful lytyl remembre me or doo any thynge for me in my nede. Trewlye the fauyr of pepulle and the loue of worfchippe that y had me prinfpaly noythe And alas alas for forowe. for and god take not mercy on me as y am nowe in peynys oute of mefure. fo fchalle y be withoute ende. The couetyfe ambycyon that y hadde to kepe my worfchippe. and the fere that y hadde to leue hit. fo blyndyd the fyghte of my foule that y lowfyd the brydyl of correccyon to the willys of my fogettys and fofryd hem to doo and folowe her defyrys and lustys as my yes had be clofyd. leste haply yef y had correcte hem and refraynde hem from her lyghtnes they wulle haue be to me as enemyes to labure and to haue me out of my worfchippe and prelacyon that y was in. Furthermore they that were gode relygyous men and had zele and loue to kepe the ordyr. y no thing helpyd or faueryd in conferuacyon of the relligion. but full inordenatly and contrary to vertue y wolde wyth other that loued hem not speke euyl of hem and detracte hem and cheryffshe other that were ful euyl disfowyd and brekerys of her holy professyon and order And alle this y dyd a part of myne owne lightnes and a parte be caufe y wolde defende my prelacyon And for hem to pleye lewde gamys and to speke and clathyr tryfullys iapys and other lewdnesse and alfo to goo and wandyr amonge fecler folkys and ydnelnes. hyt was leful to hem. as hyt was to me Therfore fome of hem by thys cruel lyghtnes of me and that they fawe in me prefumyd and fayde to do many full curfyd thyngys. wherfore here y am ponyffhe withoute hope. howe be yt that y approuyd not her wykyd dedys Notwithstanding y knewe hem. and of a vayne drede. made lyke as yf y had not knowe hyt.

wherfore many of hem bode styll in her fowle
 abufyons. going fro euyll to wars. And some of hem
 contynued in euyll vnto her dethe whyle y leuyd in
 the worlde. and now they be euerlasting dampde.
 Also some other of hem yet hethir to leuyn contynualy
 wars and wars in grete fynnys and dedly dedys. wher-
 fore to hem and to me as y am agaste succedyth inex-
 tynguyble syre. Also fro the howre that y paste fro
 my body. y ame putte to onspekehabule tormentys the
 whiche were as me femyth nowe ful lyght in compary-
 fon of the peynys that y nowe fosyr. Sothely the firste
 daye after my dethe was to me more efuer thanne alle
 the dayes that y hadde fetthe. And of alle the fynnys
 and fautes that nowe they done after my dethe of an
 euyl custome that they hadde before the whiche they
 be seyne to haue take by my neglygens. my peynys
 therfore ben euermore encrefyd. And by caufe that y
 knewe sum of hem that be ded and sum other the
 whiche yette leuyn. that haue flyd and falle befyde
 other fynnys. to that fowle and abhomynable fynne
 that ought not to be named and therfore putte to hem
 no correccyon. no thyng y drede fo mekyll. as the
 encrefyng of my peynys fo largely tyl y be compellyd
 to sofyr the soule and abhomynable stenche the whiche
 they sofre and haue nowe the whiche dyd the fame
 fowle and abhomynable fynne for y know wele that
 the greuys peyne of that fame stenche ys more intol-
 lerable and peynfull than any other peynys that
 fynners sofry. And as ofte as they the whyche y lefte
 alyue dampnably offendyd. anone the deuyls ranne to
 me with grete scornes and vpbraydys and euermore
 and more with newe peynys encrefyng my tormentys.
 Also he tolde me what daye what place and what tyme
 after that he was paste oute of thys world and what
 person of hym hyt was and what fynne he hadde done.
 And he told my many thyngys that they dyde and
 and seyde anone as they done any euyl the whiche y
 had sum tyme cure of. the mynystry and wykyd
 angellys of the deuylle vpbraydyn me with the fame

and anon they encresyn my peynys Sothely ther was sum of the bretheren of that place the whiche this man aforeseyde was prior and father to that were accendyd by zele of rightwysnes and seruor of relygyon and dyd also grete labur and dylygens that alle inordinate sauors putte a syde the puryte and honeste of her ordre myght be kepte And this y knewe was trouthe wherfore y feyde to hym. Howe than was hit noysyd fer and brode that many thyngys were wel reformyd and amendyd before your ende in the place where ye were prior ys hit be nowe schewyd yow so mekyl euyl of hem that dwelle there yette. And thanne he feyde Trew hit ys as ye saye that mekyll thyng was correcte and amende more than yt was wonte to be before Neuertheles of her amendment haue y no frute ne mede but also my peynys encresyng because y was ouer mekyl agenſt her correccions and leſte y schulde be correcte or tho thingys amendyd that be amendyd ful mekyl y lettyd Sothely y was affchamed of her opyn correccyon. but leſſe y bashyd to here hem ouer all schamfully dyffamyd. Trewly her condycyons were so froward and obſtynate that vtwardly y hadde wende they had be incorrygble and what sum euer ys beleuyd to be done ther fore amendment. but ys the meruaylous power and myght of god helpe. hyt wyl be broughte done ageyne to noughe Alas alas why dyd y beleue euer to feche confels. Alas that euer y fauyrde and magnyfyde feche persons by the whiche y dyd so offende the mageſte of god fo to let hem haue her wylle to doo what they wolde. Sothely ſoure persons there byn and tolde me her namys that y schulde feye to hem. but ys they fone do to god. euynworthy penaunce for her cursyd dedys and confels. by the whiche they haue loſte hem ſelfe and other also the whiche haue done after hem they ſchalle haue the indycyble and euerlaſtyng tormentys of helle And trewly ys they dyd penauns and ſatiffaccion tyl domys daye they ſchulde thynke hit but lytyl in to the recompensacyon and expyacyon of the grete and longe ſchrewdenes

and cursydnes by the whiche they haue broughte me to this peynys that y am in nowe and with her wyckydnes they haue al moste enfecte and cumbrid alle the howse. Sothely onethys or litil any tyme tho foure persons y wilde displese but y was inclynyd and bowyd to let hem do what they wolde Alfo fewe ther ben of al the couent that for me and for myn helping. Fully haue done and seyde the messys and psalmys wyth other soffragys and prayers. the whiche of dewty they schulde seye and do for me according to oure relygyon And many of hem for whome y am now in fore peynys haue done none of these thingys yet for me. therfore what for forowe and drede that y haue of these present tormentys. y am peynde on euery syde Seche thinkys fawe y aboue this prior and this wyse he spake to me as hit ys aboue rehersyd.

C Of an ancre that he sawe and knewe in the same place. **C** Ca xxviiij



Knewe also a certen ancreesse the whiche was of a gode and honeste conuerfacyon whome gretely y louyd and y fawe her ther: as sche had comme late fro the world. Trewly sche was stable and stedfaste in contyn-auns and feyre of beholdingyng. home the laborus weye that sche had gon a lytyl had weryde. and with the peynys of fyre that other were inuoluyd here and there sche was ofte tymes tochyd and sum what brente. But she ful lytyl counted hyt and haftyd her spedly gretely profeting on the iorney that goyth to paradyse. and this whan y fawe y take god to record y had wende hyt had be sum fantesy and as hit had be a dreme for y beleuyd in no wise that sche was ded Than seyd y vnto my selfe. Y trowe that the merytorye leuyng of this ancre and seruaunte of cryste fo ys schewde to me by ymagynacyon. for trewly sche that ys yette alyue in her bodye may not be here. Sothely the thirde daye

after that y was cum to my felse ageyne a certen ney-
bur of herns was here that y spake with and prayde
hym to grete her wele on my worde. and al so that
sche wylle whytsafe to pray for me. Than he seyde
Praye ye also for her our good frende for ye scalle vn-
dyrstande that sche ys disceste and paste to god.
Veryly y merueylyd gretly at hys seying And than
first y beleuyd that hyt was trewe that y fawe of her in
the first place of purgatorye Forthermore this generall
condicyon of alle folk that deyon. y knowe there
opynly. that alle pepule the whiche be ordende to
perceue reste and blysse before the daye of dome.
hadde euermore fro the first howre of her deth her
peynys leffe and leffe. But ys hyt were so. that any
of hem had lefte to other that leuyd after by euyl
exampulle occasyon of synne the whiche ryghtwyfly
they myght wyte hit hem that dyd so before. and
whyle they dede no satissaccion to god for hit before
her deth, wherby seche occasyon of synning leffe to
other schulde haue be forgeuyn hem also they yat
greuysfly offendyd by the whiche they deseruyd euer-
lasting dampnacion begunne to goo fro ful bittyr
peynys to wars and so by succeding of her peynys
dayly her tormentys besly encrefyn yat euery day folo-
ing is more greuoffor to hem then was the daye before.

¶ Of a certen bisshop that was there also.

¶ xxix



certen bisshop y knew there in peynys the
whiche onys y fawe and he was bore in
thys ground of inglonde and had hys by-
shopriche be yonde see. Trewely he
deyed thys fame yere abowte the feste of
seynt Myghel the archangel. For than y knewe opynly
the daye of his passyng but nowe hit is fallyn out of
my mynde the whiche that tyme was occupyed aboute
many thingys that y fawe. Sothely innumerabulle
thyngys there were the whiche y dyd not wele note

nether cowde wele kepe in my mynde all thyngys that y had notyd. Trewely the same man the whiche tolde me of the passyng of the ancles as hyt ys seyde in the next chaptur before told me also of the passing of this byffshoppe but he knew not what tyme. Trewely anothyr yong man. the whiche was cofyn and alye to the same byffshoppe. and also in seruyce with hym whenne he leuyd cam home ageyn to his countrey of inglonde and brought certen worde to the todyr man that tolde me that the forseyde byffshoppe was dede Trewly y fawe this byffshoppe al mooste contynualy brennyng in flamys of fyre and mooste be cause of his vycus leuing that he leuyd in his youthe also he was torment in other innumerable wysys and be cause y fawe sum specyal thinge aboute him y thought to remembre and specially to speke of him Sothely as he brende besly in fyre he had euer more a ful honest clothe apon him there the whiche not only was hurte by the fyre but also yt was yldyn and made by the fyre more feyrer and semlyor than hit was afore Thanne sent Nycholas declared to me the reason of thys meruaylous thyng and seyde Thys preuylege he gate to hym whenne he leuyd. by a good dede the whiche he vsyd to doo And this hit was. Euermore he hadde compassion on powre pepulle that were nakyd and ful lyberally he vsyd to releue hem of that nede wherfore his clothyngh schalle neuer lacke seyernes. tyl that he haue fulfylled his penauns and take of god the stole of euerlastyng ioye and blyssie.

C Of a certen woman the whiche was a pore manrys wifc. **C** Ca xxx



woman also that was a poure manrys wif dyde this laste yere with her husbond the whiche was wele condiconde and in mony thyngys ful wele dysposyd. Sche was sum tyme ryght famlyarly belouyd of me. home

ful gladly y behylde there in lyghte peynys. in comparyfon of other swifstely goyng forthe to the grete mede and worschippe of heuynly ioyes. Trewely in thys that fche vfyd inpacyently to stolde and vpbrayde hem that dyd her wronge and enmyte and in her herte hylde rancour and fowernes agenste hem. fche gretely offendyd and therfore fche hadde fofryd peynys. Neuertheles thys vyse was to her inuyncyble by caufe of her imperfeccyon and euer fche hatyd hyt and often tymes wepte that fche coude not ouercome hyt. wherfore fche hadde the foner forgeuenes of that fynne. Sothely fche was in her prayers ful deuoute and wele dispfofyd to almys dedys and hofpytalte more than fche might wele do of her owne godys. And before her dethe by long fekenes that fche had fche was proud and clenfyd as gold ys in a fornes by the whyche al moste fche hadde caste fro her the scurfe and the hardenes of her fynnys. Forthirmore fulfeldyn hyt is in this dayes in the whyche. al moste the condicions of alle men gone oute of kynde. for the pure and clere symplycyte and innocentnes of the very chirce of god. that any man leuyng in thys lyfe kepyth or rekeuerythe fully the equyte and puryte of the holy gofpelle. the whyche tyle a man fulfylle he may not dwelle in heuynly placys nethyr fchalle reste in the mownte and hille of paradyse of ioye and blysse. wherfore what sum euer thynge of fynne and vnclenesse contrarye to equite and ryghtwysnes cleuyth and restyth on the fowlis that passyn hens out of this world hit shalbe purged in a nothir world and so by her penauns the weye and pathe of a ioyful restyng shalbe fchewyd to hem that be purged and clenfyd. and so thenne in placys of reste the entring of heuyn and euerlasting bliffe ful largely shalbe oppynd to tho foulys for the perfette defyre that they shal haue ther to se god Sothly this only must be takyn of tho fynnys whiche by her light qualite or els by confessyon and satiffaccion don for hem be granted of god to be changyd and contyd among venyal fynnys. For as touching tho

synnys yat be dedly and were not in this worlde by the remedy of confeffion and penans made light and venial hyt ys withoutyn doute yat he shal so be pre-fentyd to his iugement in the world yat is to cumme as he is fonde in hys leuyng when he passyth oute of this worlde.

C what peynys relygyous men sofryd for certen
fawtes. **C** Ca xxxi



Othely y fawe alle relygyous folke bothe of men and wemen how they sofryd certeyne peynys as wele for lytyl offenses as for grete synnys and as hit were propyr peynes for synguler synnys. And full fore as hit semyd to me were the leste peynys that they sofryd for ryght lytyl offenses as for immoderate lawghyng and ydyl wordys spekyng and that they sofryd her mynde negligently ouyrmekyl to wandyr aboute in vayne thoughtys or els for lyght brekyng the rulys and fourme of her relygyon as in lyghte and nyce behauing of gestur and in multypling sygnys to mekyl and so for goyng and wandryng out of her cloyster and cellys onprofetabully and also for many other thyngys in lyke wyse. For some y fawe ful myserabully wepyng and rowlling hoote brennyng colys in theire mouthys for eting frutys and herbys out of dewe placys and tyme not for any meddyn or nede. but for luste and appetyte And for immoderate lawghing they had betingys For ydyl speche strokys in her face. and for vayne thoughtys they sofryd greuys and varyante trowbulnes of the eyre. And they that offendyth in dissolucyon of gestur and behauyng were bonde with scharpe bondys and many with fyry boundys and for superfluyte of signys by the whiche they hadde to gedyr lewde pleys and ydyl gamys. sum of hem had her syngers f[1]ayne and some had hem by knockyng sore broysyd. They also that were onstabule

wandryng here and there were greuyfly caste and throwe fro one place to another by the whiche her lymmys were sore hurte amonege hem selfe Also they that spake wordis of reboudye the whiche founned onclenesse or other wise agenst the honeste of relygyon were ponysshte there almoste as sore as for dedly synnys. Alsoo who sum euer brake any vowys made to god or to hys feyntys spesyalys in tyme of drede and perylle for her helpe and delyuerans And afterward suerte takyn of the same vowe fosryd inestymable tormentys.

¶ Of a certen knyght that brake a vowe ¶ xxxii



Monge hem that brake her vowys y fawe a yong knyght brennyng in the myddys of fyre whome y knewe sumtyme ful wele And as y enquyred of him why he was putte in so grete peynes. thys he tolde me. My lyfe he seyde that y leuyd was but baren and vayne and also vycyous For y was insolent and nyfe in pryde and elacyon and soule and vnclene by the vyce of lecherye. not withstonding for thys y am nowe spesyalys ponyght by cause y caste aweye fro me the fygne of the holy crosse the whyche y hadde takyn apone me in a vowe that y made to goo to the holy lond howe be yt that y toke the crosse not for deuocyon but for vayne glorye the whiche y loued to haue hadde of the lorde yat y feruyd. Trewely euery nyght y labur in going asmekyl as y maye to make an ende of that pilgremage. But what for febulnes of strenthe and contraryufnes of the wedyr and also fsharpnes of the waye y am lettyd gretly that onethe y may goo at on tyme a full lytyl dayes iourney Sothely whenne the mornynge begynnyth. fleyn to me wykyd spirytys beyng wodde yn al cruelnes. and drawyn me ageyne. to the place of my peynys. where euer more al the days tyme y am gretly peynde yn fyre. Neuertheles

wyth a certen amendment of lessur dysseſe thawght hyt be lytyl. And ageyne when nyghte comythe. y. am restoryd to the place where y leſte laſte my iourney. and ſo y go forthe on my pylgrimage. and when the mornynge ys cumme y am drawyn ageyne and caſte to peynys. And al that haue vowyd to go to the holy londe. and aftyr dyd caſte fro hem her crosse. and whent not dedyr. yn lyke wyſe as y go. they be compellyd to do her pylgrymage. ſo yf they may haue the grace of god yn her laſte ende to repente hem. as y had to repente me for brekyng of my vowe. and than by the hoflum remedy of confeſſion thys fynne yat was dedly fynne may be changed to a venyal fynne Oþyr wyſe al that breke that fame vowe. be put to eternalle dampnacion.

¶ Also of another knyght.

¶ Ca xxxvii

Another knyght alſo the whiche welle dyde and paſte to god a x yere a gon y ſawe and knew there. This knyght that tyme the whyche y ſawe hym had ouercome alle his grete peynys that he had foſryd before And therfore y fey he dyd wele For by that ſpace of penans he wente wele toward the ioys of para- dyfe. Sothely he bare there on hys ſyſte a lytſyll byrdde lyke a ſparhauke. Also in hys lyfe aboue alle men that were of that countreye the whiche he dwellyd in gaue gladly and lyberally to all pore pepul that came to hym hofpitalyte. Trewely his wyſe dide aſore him almoſte a xxx wyntyr after hoys dethe he leuyd continent and chaſte in a wydwardys lyfe redy and benyuolente to alle men whilys he leuyd And gretely merueylde why he yat was ſo honeſte of leuyng and wele condycyonde in hys demening had not yette perceiuyd fully reſte and ioye. Than he feyde to me that hit was not too be merueylyde. For why whenne he leuyd he miſtē ofte offendē in many

wysys. specialy by cause that in hys youthe and childhode. he was norishte and broughte vppe delycately. and what for felishyppe and hys yowthe. was drawyn to many noyssul thyngys of the whiche he kowde not fully be purgyd and made clene in worldly conuersacion. where he muste conforme hym to the maners and behauyng of hem yat he dwellyd amonge. Sothely he complaynde that the hauke the whiche he bare on hys fyste. paynfully tare his hande with her bylle and scharpe cleys. This tedeufnes of peyne. he sofryd as he feyde by cawfe that in haukyng the whiche he vfyd alle the tyme of hys lyfe. gretely delytyd to see the haukys whenne they flowe howe they toke other byrddys. The whiche haukyng he lefte not in hys aage. nethyr there of had any compuncyon. For he knewe not that feche a thing were any synne. Many other thingis also y fawe and behylde in this firste place of purgatorye. e. as wele abouthe hem that y knewe, as abouthe other bothe of men and women of alle degreys and professyons of the whiche eueryche on of hem were ponyshte in peynys innumerable. ful scharpe and bytterly. as y haue schortely aboue feyde. vnder a certen generalyte. wherfore these fewe thingys feyde now of many thingys. be suffycyant here at this tyme.

C Of tho persons that he sawe in the secund place of purgatorye. **C** Ca xxxiiij



Owe of tho thingys the whiche y fawe and notyd in the seconf place of purgatorye sum what y wylle schewe and declare to yow. Sothely in this fecund place y fawe and knewe many mo that were sum tyme of myne acquentanfe. than y dyd in any other place sore wepyng and forowyng in her peynys her synnys by the whiche they had brokyn owre lordys commaundmentys wherfore they were alyenate and made ferre fro his famlyare knowledge.

C Of. iii. bysshoppys yat y fonde there.

C Ca xxxv



Hre bysshoppys that y knewe wele fum tyme
 I fawe there straytely bownde wyth fyrye
 chaynys oftyn tymes. turnyng and walowyng
 ful myferabully. now yn gret fyre. and now
 yn fcharpe stormys of hayle and fnow and
 whyrle wyndys. and aftyrward yn a fowle stynkyng
 ponde of blacke watyr. Trewly they were ponyght
 dyuerly. not fer from othyr. And on of hem was
 more bytterly torment than tothyr were and that was
 by caufe he vfyd yn hys lyfe to fytte amonge fecler
 iugys. yn place and tyme of pledyng and ther yn. he
 toke a grete plefure and delyte and oftyn tymes he
 was. to many that pledyd her caufis of god confciens
 a vyolent oppressur agenſt ryghtewefenes. and therfore
 he compleynyd whyt an opyn mowthe that hys tongue
 contynually brende yn flamys of fyre. And as he was
 now brennyng yn fyre and now wete. And styftelyfroryn
 [ſtiffly froſen?] yn fnow and froſte. and now yn a stynkyng
 ponde. and now fowle ouerkeuryde yn fenne and
 plutte. hys tongue euermore conteynuyd yn brennyng
 fyre. The tothyr of hem othyr whyles negligently
 brake hys chaſtyte. the whyche dede ſpecialy yn a
 byſhoppe. was ouerfowle and abhomynable. and ther-
 fore was he drownde oftyn tymes yn the fowle and
 stynkyng ponde. that lythe betwene the gret hete and
 colde as hyt ys feyde before. Sothly a fore hys dethe
 he lefte the honowre and dignyte of hys byſhoprye.
 and toke apon hym the meke habette of a monke. the
 whyche gretly helpyd hym. amonge othyr dedys of
 fatyffaccion. And al that fo done. grete good and
 profette ther of cummyth to hem. For al they ſpecialy
 be holpyn by the meritys and prayers of the holy
 feyntys. the whiche vſid afore the fame habette and
 also ben knowyn and markid to rife vppe ageyne in the
 ordyr of hem the whiche when they leuyd here vt-

wardly leste this worlde or els at her laste ende in ful
 deuocyon forsoke this world. The thirde of these
 byshopys gretly delyted in worldly worschippe and
 vayne glorye. For the whiche synne he was oste
 tymys bore vp an hye in ful hye spyrytys of flamys of
 fyre. and by cause he fille fro the loue of god by seche
 synne vnto the coolde of worldly flowfulnes. he was
 lette done brenning to the greuys coolde that was on
 the todyr syde of the syre. and be cause of the comyn
 euyl and peynys that thes thre ware in. was for the
 neglygens of soulys the whiche they had cure of and
 for the gret carke that they had of her riches and de-
 spexion of pore pepul for flatering of princys and
 imoderate carke of her kynnefolke. and as y may
 shortly conclude many thyngys in fewe wordys euerych
 on of hem fought after tho thingys that was to him
 selfe and not tho thingys that longyth to our lorde
 ihesu criste And the general euyll of these and many
 other prelatys that y fawe was the negligens of her
 office delectacion of worldly worschippe and dyffymul-
 lacyon of her charge. and in alle these thingys ful
 heuely they forowyd by caufe they mysusyd her powre
 that they had vndyr god to the grete hurte of hem
 selfe and to the perdition of her sogettys and therfore
 the peynys of al seche prelatys were dayly encresyd
 more and more as y haue tolde before of a certen
 prior that what sum euer her frendys that leuyd in the
 worlde dyd for hem as in messys almysdede and seche
 other thingis by the whiche her peynys shold be lessyd
 dayly her greuys peynys were encresyd for the fynful
 leuyng of hem the whiche they dedly fauerd and
 brought vp in her vicys oreis be cause they dyd not
 correcte hem in dewe forme as yt longeth to her offyce
 wherfore al they yat for seche caufys sofriid peynys
 gretly douted of her faluacion and were almoste in
 despacion So thly ther is no thing so greuys to hem
 that be in peynys as the oncertente of her delyuerans
 and also ther ys no thing that somekyl swagyth the
 peynys and forowys of other as dothe a very hope and

feythefull truste the wyche they knewe and haue by oure lordys mercye to be delyueryd. and they that were certeyn to haue an ende of her peynys and were not bonde to the certente of dampnacion. yat same certente was to hem a ful grete folace and conforte For as touching the euyl and hurte of defpcion asmekyl as y can consider and remembre me after tho thingys that y sawe there hyt greuyth difefyth and tormentyth tho soulys that haue hit more than al other peynys done.

¶ Of an archebysshoppe of canturbery

¶ Ca xxxvi

sawe also befyde these aboue seyde a cer-
ten person that sumtyme was of grete
name and fame the whiche after the meke
conuerfacion of monkys relygyon that he
leuyd in before in the whiche he had leuid
ful deuoutely as in bodey penauns in holy medytacions
and many other vertues right excellently and at the last
he was promotyd and made archebishope of canturbery
and primate of inglonde But alas for sorow for trewly
the more therby he grewe in the fift of the pepul fo
mekyl he had fal and decresyd in the fift of god the
whiche behilde him inwardly and the fander had endid
his life yef he had not be holpe by the mercy of god
and the merytys of his good leuyng afore by the whiche
when he was in relygyon a monke ful wele in good
purpose and labore acceptable to god he had plesyd
oure lorde Sothely when he was biffhope of cantur-
bery and also spacyaly ful excellent in conning ful lityl
hede he toke to his cure. and to the gostely helthe of
the peple For he onwyfylly promoted ful onworthy
persons to beneficys of the chirche. and also he dredde
and was afchamyd to execute the lawe for displeasing
the king by hoys fauor hit semyd he cam to that dignite
Also he studyd and thought by a colur of symul-
lacyon odyr wise then he schulde to troble hem the

whiche he knew were agenste his promoting of the
 byshoprye and dignite that he had In these thingys
 and feche other. he had gretly offendyd. Alfo in this
 he was more to be blamid and more offendyd yat he
 hyd and kepte close ful onprofetably the auctorite of
 relygyon and wyfdom that he had fro hem of home he
 was ful excellently named and to home he might ful
 gretly haue profet and ho fum euer fo do they be
 ordende to ful grete peynis. for they be a fclauder
 to the chirche of god while they plucke not vppe and
 distrey the wekyd leuing and rotyd wfsys the whiche
 be fowyn in the hertys and conuersacion of the peple
 of god yat they haue cure and charge of nethir be
 aboute by her office to edifie and plante in her fogettys
 the nobilnes and condicions of vertu and honeste no
 more than other that lacke bothe holynes and gode
 vnderstanding Neuertheles our lorde fechyth awel of
 hem that had no conning in feche thingis as they shuld
 haue had for to be hedys of the peple as of other the
 whiche had connynge and vnderstanding how be it yat
 they had hit but barenly and turnith hit to the more
 tormentys and peynys of hem bothe Alfo for the opyn
 and foule onchaste leuing of pristys and clarkys
 bishoppis nowe a dayis ful gretly perishe be cause they
 correcte not so grete a synne the whiche is a ful grete
 iniurye and wrong to the heuynly sacramentys of holy
 chirche. for in thoo blesyd sacramentys al the lyfe and
 helpe of crystyn peple is conteynyd the whiche as
 mekyl as is in hem. be not afchamyd to defoule when
 they be right foule and pollutyd Sothly of the negli-
 gens of denys of archedekons and of other officers
 mony thingis y faw the whiche y leue out to tel and
 how by her consenting and simulacyon and for taking
 geftys and mennys perfons al the state of crystyndome
 almoste ys ouercome and fubuertyd For this ys
 opynly shewyd in the werkys and condicions of hem
 that now leuyn Alfo the dissolucyon and floufulnes of
 feche persons yat shulde haue a zele and a loue to the
 peple of god requeryth and askyth eternal dampnacion

aswel to the clergy as to the laye folke and most to hem selfe and to her auctors Trewly for thefe thingis and many other inumerable in this wife the forseyde archebishoppe labore in gret peynys vnder greuys complayning Sothly he was wel holpen there by the gloryus martir and archebishoppe of englonde sent thomas of canturbery home he had gotyn to him there a fpecial patron and helper because when he went to the holy londe a pilgrymage in his lyfe tyme he hordende there an hospitalle for pilgrymmyss and intytylde hit in the name of fente thomas to the gret sokyr and con forte of crystyn pylgryms. Trewely this dede y knew first in purgatory when y saw the forseyd bishop in fore peynys but yesterday y enquiered therof yf hit were trew. and a certen person a religius man told me how yt was ordende and begunne Forthyr more gretly hit profet him the labur yat he had when he went on pilgremage to ierusalem where he made yat place. Also many prystys that by the grace of god lefte her vycyus leuing of onchaftyte in very contricion of herte with confession of mouth when they leuyd and be cause they had not do penans fufficently y saw hem torment in innumerable peynys Trewly then y thoughte to my selfe yat ful few prystys were ther fonde of the gret nombre yat is of hem in al the world. that had deferuyd peynis after her dethe for breking her chaftyte. and to thys hit was so anward Therfor ful few ben here torment of the nombre of seche persons for onethe it is feldynne sey yat any man of hem were very penitent and contrite while they leuyd for her synnys. wherfore hit ys no doute but yat the grete multytude of hem byn vtwardly dampde Sothly in al this visyon y saw no man that vtwardly hadd loste hope of saluacion nethir yat was in certente of eternal dampnacion. Neuertheles some yat were in greuys peynys had no knoulege when they shulde be fauyd and yat was most peynful to hem. And some that were in peynys knew a certente of her delyuerans and that was to hem a grete folace as hit ys here seyde aboue.

¶ A certen descripcion of diuers kynd of synfull
peple and of her peynys. ¶ Ca xxxvij



Yt were to longe and oute of mesure yeffe y
fchulde reherse by name al tho perfons
the whiche y sawe and knew there of all
condicions of all degreys and of all orders

Also yef y fchulde sey or be aboute to
fchew and declare fynglerly the peynys and tormentys
of euery fyngler cryme like as hit was fchewde to me
at that tyme hit wulde be ouer teduse and weriful to
the redder therof. For ther ys no synne wretyn in
holy scripture but ther ys ordende in tho placys certen
peynis to al that be doers of hem T[he]refore y leue
oute and pas by menfleers auowtres fornicators. lyers
and forswyerers glotyners trayturs couetyfe folke. proude
pepul enuyus pepul. sclaunderers hateful peple and a
thousand mo of this wyfe to home all ys ordende ther
fynglerly ful grete peynes and greuys And ho may tel
of al these thingys when they yat were good religyus
men fofred ful fore and greuys peynys only by cause
they delytyd and toke a plefure of the feyernes of her
handys and longe fingers Also weyfaring men yat were
slayne of theuys in her iornay y faw hem ponyfhte for
her fynnys in an yefy wise Theuys also of home hit is
not to be lefte oute in no wise that were for her fynnys
iugit to han[g]ing in this world and were only confeste
to a priste oreis opynly yatmoste helpith of her wykydnes
and euyl dedys in very trew contricion of herte and so
anon toke her dethe paciently forgeuing with herte al
her enemyes and al maner wrongys and trefpassys done
to hem and alfoo her dethe in remyffyon of al her
fynnys y faw al feche with a fpecial certen worschipful
nes put to ful softe and efy peynys Also other that
were ponyfhte and hangyd lyke wyfe for thefete and other
myfdedys and wulde not opynly confesse her fynnys in
tyme of her dethe but hoping by fraude and difcyeite
of her gostely enmy the deuyl to fcape harmles at that

tyme for the denying and excusing her synnys how be hit that they purpofyd in her herte to be confeste to a priste of hem afterward and to do for hem condigne penans and also vtwardly to leue hem yef they coude haue and opteyne space therto as they hopid and yet coude not haue hit but schulde deye and than in the laste ende of her lyfe mekely besought god and his holy seyntys of mercy and helpe. al seche were ful greuyfly torment in peynys for her synnys Not withstonding nethir these had loste hope of mercy and forgeuenes. Neuertheles they were gyuyd in fyry feturs and hangyd vp in the myddys of fyre on gybbettis home the cruel tormentours and syndys alto bete and brake with scorgys and forkys and vpbrayde hem of crymys and synnys with grete scornys and mockys.

¶ Of posynners that he sawe there. ¶ Ca xxxvij

hey that were posynners and posynyd folke and also wemen that hadde caste awey and foriske her babys the whiche they had bore or had flayne hem or ellys by her cursyd crafte had causyd hem to be bore afore her tyme. I sawe suche persons by full ofte betyngys and abrasyng of naylys alto toryn And also they were compellyd to drinke dyuers metals as bras and ledde multyn by fyre and medylde with full stinkinge thingys the whiche brente her inward bowels and so went greuyfly thorow hem. and when it was out hit was brought to hem to drinke ageyne. Trewly certen grete monsturs of creping bestis with horrabul and gastful harmys cleppyd seche wemen: and stykyd her naylys ful depe in her neckys and sydys and hauyng at her brestys sokyd her pappys with her venummys mouthe and alto gnew hem with her cursyd tethe

¶ Of vsurers also.

¶ Ca xxxix



Surers also y fawe howe they were dround in gret heyps lyke hylls of brenning money complayning with grete forowe and wayling by cawse they quenchyd not in hem when they leuyd in thys worlde the euyl flame and synne of couetyse.

¶ Of fugytyuys oute of religion.

¶ Ca xl



Beligious persons that were fugytyuys that is to sey that ranne oute of her order by the whiche they had bonde hem self to the seruice of god and after turnid ageyne to the worlde and gaue hem to wordely leuing. as a dogge yat turnith ageyn to his vomet so gretely they were there smyt with peynys yat y can in no wise tell nethir declare her tormentis. and onethe ful bitter repentans and confession at her laste ende sauyd seche persons otherwhile fro euerlasting dampnacion Neuertheles her apostasye was ful long tyme and greuyfly ponyfhte.

¶ Of a certen kyng of Englond

¶ Ca xli



Vt what schal y sey of a certen prynce and sum tyme king of englond yat y fawe the whyche in his lyse was ful myghty amonge al the princys of thys world. Sothely he was on euery syde pressyd and peynyd. that a man myght sey of hem as feint iohan the euangeliste seythe yn hys apocalyps thys wyse *Quantum se dilatauit. et in delicijs fuit. tantum datur ei tormentum et luctum.* That ys to sey how mekyl he dydde extende and magnifyde hem selfe and was in onleful lustys and

delytys. so mekyl geue ye to hym torment and heuynes. how ys that may concede yn mynde what gret peynys al hys body and lymmys were smytte wythe He fate apon an horse. that blewe owte of her mowthe and nose a flame blacke as pycche. medylde whyt a smoke and stenche of helle. yn to the greuys torment of hym that fate aboue. the whyche was armyd at al pecys as he schulde haue gone to batelle Trewly the armyr that he were. was to hym intollerabul peyne for they were as bryght brennyng yirne ys when hyt ys betyn whyt hamers and smythyth owte fyry sparclys by the whyche he was wyth ynforthe al to brende and whyt owte forthe the same armyr brende yn ful gret hete. and ladyd hym that ware hym wyth ful sore borhtyn. Also as tochyng hys helme hys shylde. and hys haburgyn. and hys legge harnes y leue owte. for by the brennyng hete and peyse of hem al. howe mekyl he was peynyd no man can telle Sothely he wulde haue geuyn alle the world yf hit might haue be fo that he might haue be delyueryd fro on spurre with the whiche he was compellid to stere his wrechid hors to renne wherby oftyn times he fylle down hedlong Also the sadyle yat he fate in was stekyd thorow on bothe the sydys with fyrye brochys and naylis the which was a gasteful fight for any man to beholde. and the maw and inwardre bowels of him yat fate in the fadelle were sore smyt thorow by the scharpnes of tho brochys and naylis. and this cruelly was he ponyfhte for the onrightful scheding of mennys blode and for the foule synne of auowtrye yat he vfyd In thys too thingys he dedly offendyd ofte tymys and tho cruel tormentours wykyd syndis ful gretly with derisions and scornys vpbraydyd him because he wuld be auengid on men yat flew his veneryas harte and hyndeboocke and do and seche other the whiche by the law of kinde ought to be slayne to euery man and therfore sum of hem he putte to dethe or els cruelly wulde mayme him. and for al thys he dyd neuer but lytyl penance as long as he leuyd Also ful myserably he complayne yat nethir his sonnys nethir his frendys the whiche he lefte alyue and to home he had

gotynmekyl temporal godys dyd or schewyd for him any thing after his deth for his helpe and releuyng No thing he seyde my sonnys and frendys haue done for me in these peynys Alas lo y haue loste alle my labur and besynes that y haue done ydilly to make myne heiers riche and mighty Alas for the false and deceuabul flatring of pepul and now what haue they brought or done for me vnhappy to home y gate and gedirde somekyl tresur and riches and to whome y gau so many rentys and possessions and for home so gretly y offendyd god while y leuyd and now y am dedde non of hem doyth any thing for me Trewly y saw him sumwhat esyd and releuyd of his peynys only by the prayers of religious men. to home in his life for god he was full benyuolent ofstyn tymes. and therby y vndirstode specyally that he hopyd to be sauyd. Forthermore besyde al these thingys aboue seyde ful greuyfly he forowyd and was peynde. for by cause he oppresyd diuers tymes the pepul with ondue taxys.

C Of a bysshopp yat was there in peynys and yet god shewid miraclys for him after his deth.

C Ca xlvi



Owe as y remembre a iiii yere agon a certen bisshoppe was chose to be an archebysshope but he was than hastely preuente of deth and so disceste and leste bothe Trewly this bysshopp was inwardly in his leuing ful wele disposyd and religyusly. for he was pure and deuoute in herte and clene of body that by the vse and weryng of a scharpe herre and other dyuers penauns: tamyd wele his owne flesche. He conformyd hys face and chere as hit semyd mekyl after the behauing of fecler pepul. and to eschue and refuse the fauer of vayne glorye the whiche is euer prouyd an enmy to vertu he shewid alwey in wordys and countenans gladnes and iocundnes when he was withinforth contrite in herte and in his affeccions Also his bisshop vyfd as it is seyd before to ponyfis as wel his dayly fautys by

the whiche in grete curys and harde thingys he had offendyd as he dyd other synnys the whyche he had done in hys yong age by dyuers chastmentys and ofte wepyngs. Also in hys office of byfshoppery. he had offendyd greuyfly in mony thingys by hys neglygens as other byfshoppys dyd of home y haue made mencyon aboue. Of this Byfhoppe y harde nowe opynly by the feyng of many folke. that by hym myraclys were schewed and done after hys dethe on feke pepull and febull. And I suppose hyt ys trouthe that oure lord dyd worschype hys seruaunte with seche benefettys to geue other example and vndyrstondyng. that he herde and clene leuyng the whyche he leuyd ynwardly. pleyd owre lord ful wele. the whyche beholdyth only mennys hertys. Sothely yet sownde y hem yn peynys remanyng to hym wythowtyn dowte. ful grete mede and rewardys yn the euerlastyn blysse of heuene And he that beleuythe not them the whyche byn yn the peynys of purgatory. sum tyme to doo myraclys yn thys world. let hem rede the iiiii boke of the dialoge of seynt gregory. and ther he fchall feefullur an example of thys thyng. schewyd and done at Rome of an holy man yat was callyd pafcaius a decon.

¶ Of a certen abbote.



Certen abbot that was wele and religyous dysposyd and a man of gret fobirnes deyde a x yere a goo. the whyche bequethyd at hys laste ende to one of hys bretherenmekyl mony for to dele to the powre folke for the helpe of his fowle. Thenne this monke wifly and deuoutely fulsylled the abbottys wille and gaue alle that money to the pore pepul and nedy And where he knewe any yat were colde and hungry or smytte with fekenes and were bore of honeste folke and wele condicyonde and were fallyn to pouerte wherby they had not to bye her leuyng. and to begge they were aschamyd to seche he wulde opyn hys hand after his powre and releue hem with mete and drynke schoys and clothys Also to ancrys and to wedowys to

¶ Ca xlviij

wolde folke and to powre scolers he gaue mekyl com-
 maunding hem al to praye deuoutely for the soule of
 him for whome that money was geuyn. And also they
 dyd ful spedly. And whenne this trewe and seythfull
 monke had geuyn to pore peple alle that was be takyn
 hym he fylle in to sekenes / by the whyche long tyme
 he was wele prouyd and purgyd and dyfreste a soure
 yere a goe and made a blesfyd ende. And bothe the
 forfeyde abbotte and the monke y fonde there in pur-
 gatorye. Trewely the abbot was holdyn yette in scharpe
 peynys and moſte by caufe that ful carnaly and ouer
 mekyl he louyd hys kynnys folke and also was to hem
 ouer large in geftys of the goodys of hys monasterye and
 spende on hem mekyl more than was conuenyent to do.
 Playnly that fame vyse that ys to seye carnalle loue to
 kynred more thanne ryght requyryth. full fore greuyth
 al moſte alle maner of peple that were profeste to holy
 relygyon in her lyfe. and also al them that were dyf-
 pensours of holy chirche goodys as byfshopys byn and
 fuche other the whyche spende hem probably in other
 vyfys than they schulde. And as y gefe of hem them
 whiche wastyn the godys of the holy chyrche wherby
 they were made ryche in dysſolucyon of clothyng in vol-
 uptuous metys and pomyps of the world so schalle they
 that vſyn ſcarſly to her nede the godys that they haue
 thaugh no thing of hyt be spende in vanyte. ful straytely
 geue acomtys of fuche godys as they haue and kepe and
 remeynþ aboue her yede. Sothely they ſchuld firſt
 geue of here goodys more largely to the pore pepulle
 of her parifhonſe and afterward by diſcrecyon helpe
 her faders and moders as they nede alle ſuperfluyte
 putte aſyde and also releue other pore folke and ſo de-
 ferue mede of god withoute any offenſe. For ther in
 purgatorye y knewe firſt this rewle ordende to byfshop-
 pyps and abbottys perſons and vicars of the chirche the
 whyche can not be brokyn withoute grete vengns. And
 yere y ſawe theſe thynghys ſo ordend. full fer y thought
 odyr vyſe of hem. For y knewe afore that the maners
 and condycyons of ſeche prelatys were ferre fro hyt and
 odyr vyſe demenyd. And alle that kepe and fulſille

this lawe and ordenans as ryght and reason requyryth
 schalle so be rewardyd of god for hem as they hadde
 geuyn alle suche godys of her owne propre patrymionye.
 Therfore thys Abbot afore seyde among sore and greuys
 peynys and tormentys haftyd hym toward the reste of
 paradyse. And as he fawe and behylde the forseyde
 monke hys brother the whiche was there in a certen
 parte besyde remouyd fro the greuys peynys and tor-
 mentys that were there. and ful lyghtly peynde in com-
 paryfon of hym bowde hym selfe oftyn tymes to the
 same monke and thankyd hym with bothe hys handys
 for the grete charyte that he schewyd for hym in the
 dystrybucyon and delyng of the forseyde money that
 he delyueryd to hym. And the monke schewyd hym
 selfe to the abbot that behylde hym ful gracyous of
 syghte and gladsum of chere. For he was right seyre
 and sembly in whyte clothyngh thawghe they were re-
 perste and had on hem a few spottys. And whenne y
 fawe thys y merueyled in my selfe. Thenne fente Ny-
 cholas yat hylde me by the hand tolde me this of hym.
 Knowyst this monke that thou seyst. he feruyl and
 pleasyd god ful wele in hys lyfe wyth grete clennes of
 herte and chaftyte of bodye. andmekyl euyl the whiche
 schulde haue be done in the place were he was he
 lettyd and was agenste hyt. For he was feruent in zele
 of ryghtwysnes and hatyng euyl of herte wherfore many
 reproves oftyn tymes pacientely he sofryd for the defense
 and honeste of his religion and specyalys of hem the
 whiche ware the habet of religyon apon hem for that
 entent that they myght dystroye the vertuus leuing
 and conuersacion of relygyon ful besly feruyn not
 her spiryte but the wretchednes of her flesh and the
 worlde in the monasteriis of spyrituall and gostely leuing.
 And alas for forow for now by seche persons the spe-
 cyal worschyppe and honoure that holy chirche was of
 before is almost brought to nought whyle the muitytude
 of carnal and worldly men encresyn aboue noumbre.
 home the fewnes of spyrtyuall men sofryn chesyng
 rather to dyffymalle and not to knowe her euyll and
 so to reste hem selfe than by her blamyngh and resyf-

ing stere and moue agenste hem the wrathe and trow-
 bullus hastynes of fuche euyl dyfpofyd perfons. And
 thaught they so do yette they can not be fewer fro the
 fpyes and fraudys of hem. And as sum tyme yfmael
 that was bore carnaly purfewyd yfaac that was bore
 fpyrytualy that ys to seye by a fpyrytual promyse of
 almighty god. lyke wyfe hyt is nowe. For carnal folke
 ben ful greuys to fpyrytuall pepul. be cause they can
 not peruertere hem to her frawardnes. Alfo many ther
 byn that gretely hyt ys to forowe the whyche in her
 leuyng begunne fpyrytualy. but by processe of tyme
 owther they be ouercumme by onstabilnes or els ben
 dyscseyuyd by fym pylnes. and also they sall done fro
 her purpofe and begynnyng vnto the myferabul and
 wrechyd corrupcyon and flowfulnes of this world. en-
 tyfyd and drawyn by the exemplys and councelys of
 euyll dyfpofyd persons. Trewly these grete hirtys of
 relygyous leuyng the whyche before in the tyme of
 faders. ful nobly flowryd and schone as an heuynly
 lyght. ful gretely beholdyth the Prelatys of holy chyrche
 in thys dayes. that knownen thys and despyfen hyt. in
 fomekyl that they vndyrstonde not hem selfe. that hyt
 ys fo wyth hem. They knewe veryly what thyng they
 be cum to. but they what thinge they schulde haue
 cum to. because yat they be cum to the luste and ple-
 sure of thys world but they fchulde haue cum to the
 folowing of crystys pouerte. and to the karke and dily-
 gente kepyng of her cure. that ys the pepul of god
 commytted to hem. And therfore that they seche and
 that they care. For that they be cum to and that they
 haue. The pepul of god they fede not but distroye
 and hem perauenture that they haue turnyd fro ryhht-
 wyfnes they fleyn fpirytually and lefyn. for her con-
 formyng to hem not shewyng hem selfe faders and
 pastors. but woluys and theuys. Trewely the promot-
 yng of fuche persons kyngys and bysshoppys and other
 grete men procuron and gete. and her fogettys ful
 mekyl loke ther aftur not beyng rectors and faders.
 but peruersours and destroyers of her fowlys the whiche
 thynkyn that alle thyng that ys vnder hem that lykth.

ys leuefull. why by the rightwes iugemente of god byn remys trowbuld and chyrchys confowndyd and t.l.e state of erthely folke vtwardly subuertyd And for seche demenyng they be acursyd of god the whyche schulde be deuowt and meke intercessours to god bothe for hym that byn a lyue. and for hym that byn dede by hoys meritys and prayers. specialy the welfare of al crystyn-dome myght be preferuyd and encresyd and al euyl fer put awey fro the pepul of god And whyle sent Nycholas complaynyd of seche thynghes and of many othyr yn thys wyse. and remembryd also some thynghys that were of grete commendacyon and laude of certen persons. the whyche yn her tyme stode ful manly yn seche perels. and strenthyd othyr so to doo y saw ful many on euery syde me the whyche y knewe be fore fore holdyn yn ful greuys peynys and tormentys Trewly y lokyd most apon hem that y knew a lytyl be fore and louyd ryght specialy.

¶ Of an abasse also.

¶ Ca xlviij

OF the whiche a certen worschipful abbas was ther that blessedly paste thys same yere owte fro thys world tawarde the euerlastyng lyfe and ioys of heuyn. Sothely sche tolde me many thynghys bothe of her state that sche was paste and of her state that sche was yn. also sche seyde many thingys to me thewhiche y schulde telle to her owne naturale sisters that were vnder de tytyl of virgynyte amone othyr holy virgenis yn the same monasterye. that sche was abbas of by some certen tokyns of the whyche some y wolde telle that schulde be to the herers of hem ful gracius and good but that sche bade me telle hyt to no nothyr. saue to hem that sche commawndyd me Sche seyde also that sche hathe resceuydmekyl releuyng and helpe of her peynys by the deuowte prayers and psalmys of her systers the seruantis of god tho home be fore sche was a spiritual modere. And sche commawndyd me to thanke hem for mony good dedys the whyche they haue done for her and

for the fofragys of messys and othyr holy prayers that they haue gotyn for her as they myghte of certen religiouse perfons. And more ouer they haue made and ordende to be offerd to oure lord dayly withoute any cefyng for me messys and other deuoute prayers. And therfore lete him knowe withouten doute that they schalle haue therfore ful grete mede and y alfo haue scapyd ful scarpe peynys. And yf they perseuere as they haue begunne. sone y hope to scape the remnande of my peynys. Sche tolde my alfo that gretely hyt helped her that before she was made abbas sche schewyd and behauyd her selfe with grete compassyon ful mekely to fome of her systers that were fore vexed wyth grete sekenesse or temptacyon and ful ofte dyd alle maner of seruyce deuowtely that were right foule and abiecte in the monasterye.

¶ Of. ii. yonge nonnys that were lepus ¶ xlvi

IHere were sche seyde on a tyme in owre place. ii. yonge vyrgyns the whiche were ful sore infecte with the grete plague of lepur. And for afmoche that in many placys of her bodyes. the flefche was falle downe to the bonys and the skynne aboue. oftyn tymes horribly blyster owte of bleynys. And alle my systers of owre monasterye lothyd alle moste. to see or vyfyte hem or to toche hem but to me me thought and semyd full fwete. to haue and opteyne hem yn my lappe or holde hem in my harmys. and furthermore alfoo to wesse hem in bathys. and also to wype her sores wyth my fleuys. and they ful wele and gladly fofryd that plague of lepur and tankyde god of that chastement and dyssefe. And so delytyd hem yn hyt as they had resceyued of hym gracijs gyftys of diuers ornamentys. And where alytyl whyle agon. they were peynyd yn the worlde by a longe martyrdome. now ful blesfydly they folowyn the heuenly lambe her spowfe ihesu cryste wyhtowtyn any spotte wher fum euer he goo. And for they pety and charyte that y had and schewyd to hem

yn her nede y haue euermore had yn al my peynys. a fwytte refreschynge and releuyng of helpe. Alfo many othyr thyngys the same abbas tolde me amonge the whyche sche complaynyd that for on thyng that she dyd she had sofryd fore peynys and that was by caufe. neglygently sche leste a certen chylde a yonge scoler. that was destitute of al hys frendys. and was comytyd to her of a certen byshoppe for to be browght vppe. and therfore the chylde leuyd longe tyme in grete dyfcomforde and heuynes Also y saw and knew fum of her systers that were noonys of her monastery ther yn that place of purgatory yn lyght peynys.

¶ Of a knyghte that sinnyd yn simony ¶ Ca xlii



Certen knyght that was patron of a chyrche folde on a tyme a personage to a certen clerke for. xxvij. marke Sothely aftyrwarde he repente hym of that dede. and for the satyffaccion of so grete a synne he toke the crosse to go the holy londe. and to vyset owre lordys scepulcur yef he myghte. and for hys offendys there to aske god forgeuenes and mercy Trewly that tyme. the hethyn folke had put thens crystin pepul and so occupied the holy londe Then were cristen pepul gedyrd of al coostys of the worlde to fyghte agenste hem. and to dryue hem away and so thys knyghte yoynde hym selfe to goo amonge hem And aftyrwarde he was smytte wyth sekenes. and endyd hys lyfe yn that journey Sothly y fownde thys knyghte there yet yn mene peynys And he tolde me that for the synne of symony that he dyd. as hyt ys a fore seyde he had sofryd ful greuys peynys and gret And more ouer he seyde. yf y had not be preuent by the mercy of god to repente me ful fore afore my dethe for that synne of symony yn no wyse schulde haue scape eternal dampnacyon. And the labur of the pylgrymmage that y toke for god tawarde the holy londe. gretly efyd me of thoo peynys. that were due for the same synne Alfo hit was grawntyd me by the goodnes of god that y

schulde fende to her that was my wyfe. by a feythful clerke warnyd yn hys slepe of me. that sche schulde orden to be seyde for me. v. tricennarijs of messys wyth the offycys of *placebo* and *dirige* as the chirche had ordende for hem that byn dede and of feche prystys that were of honeste and chaste lyuyng. of the whyche. some y tolde by name. Than sche made these meffis wyth othyr thyngys a fore seyde. to be trewly done for hym. and aftyrwarde sche rewardyd hem as they were worthy by the whyche he feyde hys peynys were ful gretly abatyd. For a bowte the begynnnyng after my dethe oftyn tymes y was compellyd dayly to deuoure tho penfys hoote and brennyng that y had takyn of the pryste and person afore seyd. And nowe by the mercy of god y am delyueryd fro that grete tormente. and that was moste for the fuffragiis the whiche was done for me. And yette y am constrainyd ful fore to sofyr the scarpnes of colde. by caufe whenne y leuyd y had not compafyon on powre and nedeful people that were clothles and coolde. And oftyn tymes whenne y gaue hem mete and drynke y wuld be ryght wele warre by the vyce of hardnes to spende no money apon hem. Thanne seyde y to hym. what and there were done yet ageyne messys for you schuld ye not trowe ye refcveyue perfetly reste. Thanne he feyde. yys and there were done for me. vii. tricennariis with the offycys longyng to hem this ys *placebo* and *dirige*. y hope that anone as they were done for me. y schuld be delyueryd fro peynys to euerlastyng reste. Here nowe hyt ys to be vndyrstonde that thys fame knyght after his deth as y knowe hyt nowe withoute any doute. apperyd in a vysyon to the same clarke afore seyd. and assygned hym. v. ful chaste prystys and chofyn by name. that schuld feye these meffys and other thingys lyke as hyt ys seyde aboue. Hoys persons and namys and the placys of her dwellynges the whyche dyligently he expressyd were to hym felfe while he leuyd in hys bodye. and to y clarke that he apperyd to. and also to hys wyfe that dydde for hym vtwardly onknowen.

C Of a certen yonge monke that somme tyme in
hys dayes was sexten of the chirche. **C**a xlviij



Certen yonge man a monke that somme tyme y had feyne the whiche in many thyngys behauyd hym relygiouslyl and he was also fexten of the chyrche where he dwellyd. Sothely there were in thyf fame chyrche. iii. or. iiiii. ymagys of our blesyd lady sent marye hauyng in her lappys the ymage of oure sauur ihfu cryste yn fourme of a lytyl babe and they were fette at euery auter on right wele peynted and feyre arayed wthy golde and diuers other colours. the whyche schewyd to the people that behylde hym grete deuocyon. And before euery ymage hynge a lampe. the whyche after the custome of that fame chyrche. were wonte to be lyghted at euery pryncypale feste thorowe alle the yere. bothe by nyghte and by daye enduryng fro the first ensonge vnto the seconfd ensonge afore the forseyde ymages of owre blesyd lady seynete Marye. And alfoo thylke lampys lyghtnyd alle the chyrche abowte. Trewely hyt happonde apon a tyme in the forseyde Sextenys dayes. that grete scarfnesse of oyle was in that countreye that fame tyme. and also there was no man that there had any oyle thanne to felle. and feldyn hyt was that any stranger at that seyn putte forthe any suche chaser for to felle. where fore the forseyde sexten. by cause he wiste not. where he myght gete oyle for necessary vysys the mene whyle he withdrew the lyghte fro the forseyde lampys. as hym thowghte he myghte leffully doo how be hyt that he had some yn store. but he drede leste hyt wolde not suffyce tyl he hade more. so that on ascenfyon day and wythfsonday he put no lyght to hym. the whiche yn these festis specialy were wonte to brenne. But he went not onponyshte. Sothely the thyrde day yn whytsson weke when he was seyen yn al thyngys ryght hole and fownde fodenly he was fmyte wthy a ful fcharpe axces. and so a vexid ther of that he was madde and owte of hys mynde and on thewysday the nexte weke astir he

dyde And on faterday by fore hys dethe. when he was
 almoste at hys laste ende. he saw yn a uyfyon the quene
 of heuyn owre blesyd lady sent mary. stondyng on a
 grice of a certen wyndyng steyer yn the chyrche that
 was by on of the same ymagys of owre blesyd lady
 aforeseyde And when he saw her he cryde to her
 remembryng hys fekenes and perelle and seyde. O
 holy and blesyd mary. haue mercy on me. Than sche
 andswerde hym scharply bothe yn worde and yn chere
 seying thys wyse. Thow haste take fro me the wor-
 shyppe of my lyghte yn erthe. and y schal ageyn take
 fro the the lyghte of thys prefent lyfe. Sothely whenne
 he herde and vnderstode this thretyng he was sore aferd
 and abafshid and no meruelle. and caste hym selfe done
 at her fete with grete wepyng and forowynge and askyng
 for[g]euenes of hys trefpas and promysed amendment
 Thenne oure blesyd lady hoys thretyng ys wonte to
 be of mercye mekely behylde hym and made a signe
 with her hand schewyng hym the grice that sche stode
 apon and seyde. Sytte done here Thanne he begunne
 as hym thoughte to fytte done ful sore aferd at her fete.
 whenne sche sodenly vanyshte awey. And whenne he
 was cumme to hym selfe ageyne callyd for hys bretheren
 and tolde hym thys vyfyon that he had seyne and
 prayde hem and also bade hem with grete instaunce
 and wothys that the nexte nyghte with the daye folow-
 yng. the lampys afore seyd schuld be lyghtynde and
 brenne. as the custome was before Also he made
 a vowe that and he myght haue hys helthe ageyne he
 wold contynally kepe forthe and encrefe the forseyde
 lampys to worschyppe and lawde of the gloryous vyr-
 gyn and moder of god oure blesyd Lady seynt marye.
 But he cowde not calle ageyne the worde and sentence
 that sche seyde to hym And so he dyde the tewfday
 after trynyte sonday and as for the restoryng of the
 forseyde lampys some satyffaccyon he dydde for his
 offense and trefpas. Trewly yette hethir to was he
 holdyn in peynys and tormentys bycause often tymes
 he had offendyd in kepyng of hys relygyon and in sey-
 ing of dyuyne seruyce And alfo he was lyght of be-

hauyng and ondyfcrete as in etyng and drynkyng.
lawghyng spekyng. iapyng and in many other mo.

C Of a certen clerk that leuyd holyly C Ca xlviij



Orthermore a certen clerke that paste oute
of thys world in hys yowthe y fawe there
in the fame place the whyche by the in-
fpyracyon of the holy goste bothe in
connynge of dyuynyte as in other lyberals
facultees passyd al moste alle other that were hys
felawys. Sothely he was there peynde in a light and
amene wyfe gladly goyng forthe by the testymony and
witnes of a goode confciens that he had toward the
iyoys and reste of paradyse Trewely he was ful wele
dispofyd of maners and condicions and studeyng in
scolys pure of chaftyte and benyuolente in charyte
with other geftys of grace by the whyche he plefyd
oure lord ful wele. Alfo he had gotyn to hym spes-
cialy the loue of the moste gloryus vyrgyne the modyr
of god oure bleffyd lady fent marye home he feruyd ful
deuoutely in hys lyfe and ful oftyn tymes wachyd longe
in prayers before her auter with a ful meke fpyryte and
a contryte herte and for her loue gave to pore pepul
mekyl almys wherfore withoutyn doute thys remaynyd
to hym of the fame bleffyd lady in heuyn euerlastyng
ioye and grete mede And for the houre of hys pass-
yng oute of thys world he had refcveyued mekyl
refrefshyng and by her contynual folace and helpe was
mercyfullly alfo in hys peynys fokyrde and conforted
Sothely whenne he was fchewyd to me he was fum
what dyffefyd and peynyd only by the intemperans of
the eyre as in coolde and in hete Then y enquyred
and he had fofrid any other peynys afore. And hyt was
tolde me that he had fofryd other whyles amoinge the
peynfull hete of thirste. and that was becaufe whenne
he abowndyd in temporal goodys he was more harder to
the pore pepul than he fchulde haue be. or ryghte wolde
And trewely he had gret compassyon of hem. and
mekyl he dyd in hys lyfe to helpe and releue hem.

But neuertheles oftyn tymes he was wary of hem. and spacyaly after that he was waxin rycher in so mekyl that before when he was power and had not so mekyl he was more lyberale to powre folke than he was after whenne hys goodys were encrefyd. And therfore full sore hyt ys to drede howe streytely they shulde geue acomtys of her dispencacyon that haue refceyued benefytys and ryches of the chyrche. owre lord yhesus feyng thys wyse yn the gospel. *Cui plus committitur ab eo plus exigetur* that ys to sey To home more ys commytid or be takyn. of hym more shal be askyd Now sothly by cause whe haue here trewly wretyn yn wordes mony thynghes that we sownde and saw yn placys of peynys let vs here ende owre narration of hem And astirward as god wyl geue vs grace we wyl afaye to telle and declare fome thynghes that we saw of the conforte and gladnes of the blesfyd fowlis the whyche restyd hem yoyfully yn the ful mery and yocunde place of paradyse.

¶ Also of paradyse and of the multitude of pepul that he sawe and founde there. ¶ Ca xlix



Owe of the solace and conforte of the blesfyd fowlis that byn scapyd her peynys and be at rest and of her euerlastyng ioys. sum what y wille tel you as y can and may For no man may sufficiently And whenne we were paste and gonue these thre placys of peynys as hyt ys aboue seyde and had beholde the grete peynys and dyuers tormentys of fynnarys. we wente forthe farthir And as we wente farther. there begunne to appere a lytyl and a lytyl more and more a full feire lyghte vnto vs and with al brake oute a ful plesaunte swete fauyr And anone after we cam to a sylde the which was full of alle maner of seyre and plesaunte flowrys that gaue to vs an oncredyble and inestymable conforte of ioye and plesure Sothely in thys sylde we sawe and founde insynyte thoufandys of fowlis ful iocunde and merye in a ful swete reste after her

penauns and after her purgacyon. And hem that we founde firste in the begynnyng of that filde had apon hem white clothynge. but hyt was not very bryght nethyr wele schynnyng. Notwithstantyng they had no spotte of blacknes or of any other onclennes on hem as hyt femyd. faue thys as y feyd before they were not very bryght schynnyng whyte. Trewely amonge these many y knewe the whyche sum tyme y fawe and knewe ful wele whenne they leuyd in thys world. Of the whyche schortely sum what y wylle telle yow and of other y purpose to cesse.

¶ Of a certen abbas the whyche he sawe and knewe there also.

¶ Ca. I.

Here in thys place was a certen abbas that was of worshipful conuersacyon. the whyche y knewe whenne y was a chylde. and sche dyed a xiiii yere agone. Sothely sche had grete seruour and zele to chaftyte. and to alle other honeste Alſo sche was wyſe and warre and deuowte in kepyng her ſisters. to whome ſche was commytted Thys abbas y fawe amonge them that were in the begynnyng of that ioyful place. For ſche was but as newe cum thedur fro her peynys. and ſche had apon her clene clothynge but not verey whyte schynnyng. And ſche femyd by her chere and dysposicion as ſche had be longe tyme ſicke or diffeſyd and had cumme late fro bathys. I paſſe by here to tel of ſumme lyghte thynghys for the whyche ſche had ſofryd ryghte ſcarpe peynys. Sothely ſche had not ouercumme in her leuyng the vyce and mocyon of vayne gloriye. amonge the merytys of vertu and commendacion of flatryng and of other thynghis innumerabulle y paſſe by. in the whyche the ſebull ignoraunce of good pepul often tymes offendythe Trewely ſche told me that ſche had ſofryd peynys ſpecyaly by caufe ſche louyd her kynnys folke ouermekyl carnaly. and to hem gauemekyl goodys of the place that ſche had rule of. whenne ſomme of her fyſters to home ſche was a ſpyrytuall moder lackyd ſum tymes ſuche thynghys as

longed to her leuyng and clothynge. And whenne y
 harde thys of her. gretely y meruelyde. For y knowe
 not onethe any prelate in thys dayes. that vfyd so
 grete scarfnes to her kynnes folke as sche me femyd
 dydde to her cosynis. And as tochyng superfluyte as
 fer as y knew. onethe sche gaue any tyme to hem that
 were of her kynne ther necessarijs. Also her neueys
 and necys. and othyr that were of her kynne she cow-
 pulde hem not to carnal matrymony. but be toke hem
 to religyon for to serue god. And so sterne sche be-
 hauyd her yn wordys and yn chere. to hem specialy.
 that when sche was seyne to othyr strangers frendely
 and yesely. sche was only to her cosynis ryghte gastful
 and on mylde. Also sche vfyd to enquyre ther fawtys
 ful warly. and when perauenture sche myghte synde
 hem fawtye. ful bytturly therfor sche wolde hem po-
 nyshe. Also sche wolde haue the honeste of maners.
 and the clennes of chaftyte obseruyd and kepte. of al
 seruantys and persons that sche hadde longyng to the
 monasterye. but mooste of hem yat were of her kynne.
 And ther was no brothyr ne syster that sche vfyd to
 sauuer. as dydde othyr that were not of her kynne.
 And when y had seyde thys to her. and also that sche
 had browghte forthe many that y knewe to kepe de-
 uowtly her purpose and habet of relygyon that they
 had takyn apon hem thys wyse the same abbas seide
 to me ageyne. Sothe hyt ys sche seyde as ye sey.
 But neuertheles for the carnal affeccyon and loue. that
 y had ynwardely to my frendys when y was bownde
 to the due gostely leuyng of religion. as wele by the
 reson of my professyon. as by the office that y bare. y
 kowde synde non excuse. be fore the streyte iugement
 of god yn the whyche y was examynde to the vttur-
 maste poynte of my leuyng. And mooste by cause that
 occasyon of gruggyng. and example of ouermekyl be-
 synes grewe to my systers. by my fawte and negligens for
 the carke and besynes that they had to her frendys
 Trewly y schulde rathyr haue be warre and takyn hede
 of the hurte of her fowlis of home y had cure and charge.
 than the superfluyteis and prouyfyon of wordly goodys

to my frendys the whyche y lefte onys wyth the worlde for god. And when thys worfchippful abbas had tolde me thys and many othyr thyngys alfo. we wente forthe farther yn to the same ioyful fylde.

C Of a certen prior that leuyd deuowtly and dyed holyly. **C Ca li**



Saw and knew also yn thys ioyful place a certen worshipful person yat was a prior of a monasterye the whyche dyed a. iij yere agonne Trewly y faw hym ful blesfyd amoungye holy spiritys and blesfyd feynysts yn a ioyful reste. exempte and delyueryd frome al peynys. gladfum and mery of yat place yat he was yn but mekyl more gladder and that yncomparable for the certen bydying that he boode. to haue the fight of god. And he bare euermore whyle he leuyd in thys world the habet of a monke bothe on his body and in hys herte fro the tyme of hys chyldhode on to hys oolde aage and to hys laste ende. Also he kepeth and hydde the floure of hys vrygynite in the bofum of mekenes and he cowpuld to hem ful fuerly the vertu of pacyens. Trewely he vsyd gret abstynence and longe wacchynge. and bothe too he ouercome by holy deuocyon. And whenne necessyte compellyd hym to be aboute werkys of charyte as hys office requyred for the tyme. he wulde euer amoung be seying some falmys or other deuowte prayers to god. No man had more compasfyon to hem that were in temptacyon than he. ne no man was more deuowtur and besyur in seruyce to seke men / than he. Also he neuer denied hem her petycions and askynges that were dysfedyd al only of tho thyngis that myghte be hadde. And for to helpe hem that were in heuynes. a becke of warnyng was suffycyent. And whenne he was of seche holy leuyng and conuerfacyon. and also laborde cont[i]nualy mony yerys before hys dethe. in grete wekenes of bodye so that by hys febulnes and disfese he had vtwardly loste the fight of on of his yes a too yere before his obite

when other lymmys of his body faylde him for dyuers
 other dyssefis. and not withstonding alle thys yette
 wolde he neuer be fro the couent ne fro the quere ne
 fro the comyn table of the frayter where he was more
 fedde of the refeccyon of his brethyrne. than of hys
 owne Sothely aftyr hys yonge age. he vtwardly abstey-
 nide hym fro flefche metys neuertheles he wolde to his
 brethirne yat wer sickleuw and febul besly and de-
 uowtly profer hem flessche metys for her recoueryng
 And at the laste he fyl yn to a sekenes yat ys called
 dissenteria And when he was al moste browghte to
 hys ende. he toke hys gostely conforte and focur the
 holy and bleffyd fakyrment of owre lordys precius
 body and blode with hys laste anoyntyng. and so bode
 al moste. x. days with owte any mete intendyng only
 the benefitys of god and the exhortacion of hysbrethyrne
 Trewly the nyghte before the day yat he paste to god
 abowte the owre of diuyne seruyce. he saw owre lord
 ihefu and owrebleffyd lady seynt mary cummyng to hym.
 and with a ful meke fygne they made a tokyn to hym
 that he schulde folow hem. and anon aftyr callyd for
 hys brethirne. and declaryd to hem the vifyon that
 he had feyne. and tolde hem before. and yat with a
 ful glade herte yat he schulde passe hens on the
 morow nexte. and fo he dydde Longe hyt were yef
 y schulde telle and remembre all thyng that he feyde
 before hys ende. how he commendyd hym selfe and
 hys brethirne to god. and exhortyd hem to contynew
 yn good leuyng. hoys wordys and exhortacion was not
 of man. but of the holy gooste that spake yn hym
 Sothly then on the morow aftyr abowt the howr of
 tyrse lying yn ashys and yn herre when he had feyde
 the seruice of the day. and of the holy trinite. and of
 owrebleffyd lady. the whyche he vsyd euermore of a
 childe and when he had herde deuowtly the passion of
 owre lorde after the .iiii. euangelystys. and other salmlys
 with grete compunccyon of herte betwhene the swhete
 kyssyngys of oure lordys crosse and the salutacions
 of ourebleffyd lady. bleffyng hys brethyrne deuoutely
 expyrvd. Therfore thys worschyfful fader. wyth home

fro my ryghte yonge aage y was ful wele acquentyd
anon as y fawe hym deuoutely y grete hym and he grete
me ageyne ful mekely and tolde me many thyngys.

C Of a certen yonge monke there of his

Ca lii



Othely thys worshipful fader and Prior schewyd to me ther also a certen adolefcente a yonge man the whyche in hys chyldhode with gret feruent deuocyon entryd in to relygon and was a monke in the fame place and monasterye yat thys worchypful fader aforeseyde was prior of. and there he leuyd a good whyle but no longe tyme. for he was preuent hastely and sone of dethe and so blesfydly he passyd out of this worlde Trewly y neuer saw hym in body Neuertheles often y haue harde the bretheren of the fame place tel of his pure and innocent leuing and also of hys holy paffing mony thingys Then feyd the forseyde prior to me of hym This ys my sonne he feyde of home often tymes thou haste herde. he was my felowe when y leuyd in the worlde in holy leuing and deuocyon. he ys now also my felowe going to heuyn. and schalle be an euyn heyre with me eternaly in euerlasting ioye and blyffe and the same yong monke also tolde opinly to hys brethirne before his dethe the howre of hys passyng. And also heuynly melody was harde at hys passyng as many can telle that were ther in the monasterie the fame tyme Treuly the forseyde prior. what for diuers negligencys of hys owne doyng and for othyr diuers fawtys of liys brethirne. he had fofryd some lytyl peynys And the fame yonge monke also. as he had offendyd yn ful smale and lytyl thyngys. so he had felte afore sum what of lytyl peynys. not wythstondyng they were bothe equale yn wythnes and in ioy Sothly the forseide prior as hyt semyd had a truste of a more greter rewarde for the more goode dedys and meritys of vertu the whyche he had by lengur leuyng deferuyd.

Also of a worschipful pryste.

Ca liij



Saw also yn thys same place a certen worschipful priste the whyche yn hys lyfe dyddemekyl good to the pepul by hys holy preaching. Treuly he had grace of prechynge so ioynyd which the zele of ryghtwesnes and with good example of leuyng. yat he callid not only the pepul of hys owne paryshons fro wekyd leuyng and dedly dedis. but also he enformid and tawghte innumerable pepul of other parishons ferre and brode. how they schulde leue her synnys and fulfille owre lordis commandmentis and how they schulde dayly encrese and perfet in goode and vertuous leuyng and so to continew to a dew and a conuenient ende. And fothly summe were so ferre fallyn yn to the deuyls bondys by her euyl and wekyd leuyng whome he callyd ageyne by prayur and holy prechynge that visibly they myghte aftyrwarde vnderstonde and know how they had be takyn hem selfe to the deuyl and hys seruice the whiche he made of oure lordys infinite mercy by confession and satiffaccion and penanse doyng. ryght wele and parfet yn the feithe and yn good leuyng. Neuertheles for what causys he had also sofyd before a lytyl while diuers peynis y leue oute here by cause y haue feyde a fore many seche lyke thyngys. And as we wente more ynward and farthir yn to yat ioyful place of paradyse. we had euermore a clere lyghte and felte a swetur sauuer and hem that we founde and saw ther were more whyttur and gladder than were othyr that we saw before. And wher to schulde y tarye here now to nowmbre tho persons and her merytys the whiche y saw ther. that y knew summe tyme before yn the worlde. and hem also that y knew not before. For al that were ther yn that place. were ordende to be the cytsonnys of the hye and euerlastyng ierusalem and al had paste the stryfe and batel of this worlde and were victurs of deuyls. and so lyghtly they went tho-

rowe al peyns. as they were before les comyrd [combyrd ?] and holde by wrechyd leuyng and worldely vicens

C how owre lordys passion was representyd
and shewyd to the sowlys that were in pa[ra]-
dise. **C** Ca lxxii



Owe sothely tho thyngys the whiche we sawe
as we wente forthe farthir in to the same
place nethyr tongue may telle ne mannys
mynde maye worthely confyder. who ys
he that may worthily tel in worde how in
the myddys of tho blesyng and holy sowlis the holy
crosse of crystys passyon was presented and schewed to
hem. of the whiche infynite thousandys were there
stondyng abouthe hyt and as oure lorde had be present
in hys body so they worschyppte and halowed hys
blesyng passyon Trewly there was seyne the meke
redemer of mankynde oure swete lorde and sauur
ihesu criste as he had be done fresche on the crosse.
For alle hys body was blake and blody of scurgys and
betyng and cruelly disfigurde by fowle spytting
crownyd with scarpe thornys and smytte throw with
grete naylys hys syde was fore persyd with a spere and
fro his handys and fete ranne out blode redde as pur-
pul and from his holy syde came downe blode and water
ful largely. and at this grete and wondyrful spectacul
stode his holy moder oure blesyng lady sent marye. not
now in heuynes and mornynge but right gladsum and
ioyng and yat was in a ful feyre demenyng. and ther
also stode with herre the swete dyscipil of criste seynt
iohnne the blesyng euangeliste and ho may now con-
ceue in mynde how thoo holy soulys ranne thedir on
euery syde gladly and lightly to sec and beholde yat
blesyng fight O what deuocyon was there of hem that
behilde that gloriou syfyon O what concurs was ther
of worschipping and thanking our lorde ihesu criste
and how meruelous was her ioyful gladnes Trewly

remembryng these thyngys in my selfe y wote not
 whedir forow or deuocyon or compassion or gratula-
 cyon drawyn nowe myne onhappy soule dyuers weyes.
 For wondyr and meruel of tho thingis makyn me
 alyenate fro my selfe and sum what absent to my selfe.
 who ys he that wolde not ful gretly forow to see so
 feire and so solemnly a body to be caste under so grete
 iniuriis and fore peynys. and who wolde not with al
 his harte haue compassion apon his mekenes so mouid
 and vexyd with tormentys and vpbraydys of seche
 wekyd folke. and what ioye and conforte may nowe
 here be thoughte. that by his passion and meke deth
 helle ys foughtyn agenſt. the deuyl ys ouercome and
 bounde his power and strenthe is destroyed and man
 that was loste ys restoryd ageyne to grace and takyn
 oute of the peynful prisoun of helle and ioynyd bleſ-
 sydly to the holy angelys of heuyn. and ho wolde not
 meruel on the grete mercy and goodnes of our
 sauur cryste ihesu the whiche now beyng immortalle
 wyl whytesaue yat hys passyon and deth the whyche
 he fosryd onys in this worlde bodely for the redemp-
 cion of mankynde be reprefentyd and schewde in a
 vyfyon to the holy fowlis that byn in paradyſe. that
 her deuocyon and loue schuld be the more accendyd
 and increſyd to hym. Many other thingis y saw and
 herde there the whyche y trowe at this tyme is bettur
 to leue hem out than to wryte hem. and than astyr-
 ward ſodenly this bleſsyd fyghte and holy vyfyon was
 takyn fro thens Than al that grete multytude of foulys
 that came thedir to woschippe the holy crosse of
 cryſtys passion wente ageyne euerichon to her owne
 places with ioy and gladnes Treuly y folowyde euer-
 more my duke and lodifman ſent Nicholas that went
 forthe farthir and farther repletyd now with grete ioye
 and gladnes amouge the ful brighte and light man-
 fyons of bleſſid fowlis. and the whitnes of hem yat were
 here in this place and the swetnes of fauer and also
 the melodye of fynging laudys to god wes inestymable
 and onethe to mannys vnderſtondyng credyble.

C Of the entryng of the gate of paradyse and of
the ioy that apperyd withinforth. **C** Ca w

HOrthermore nowe whenne we were paste all these placys and sightys aforeseyde and had gon a good space more inward and euer grew to vs more and more ioye and feyernes of placys. also at the laste we sawe aferre a ful glorious walle of crystal hoys heythe no man might fee. and lenthe no man might confider. and when we came thedyr y sawe within forthe a ful feyre brighte schynynge gate and stode opyn saue hit was figned and leide ouer with a crosse Treuly theder came flockemele the multytude of tho blesfyd sowlys that were next to hyt. and wolde cum in at that feyre gate The crosse was sette in the myddys of that gate. and nowe sche was lyfte vppe an hye and so gaue to hem that came thedyr an opyn and a fre entryng. and afterward sche was lettyn done ageyne. and so sparyd other oute that wuld haue commyn in But howe ioyful they were that wente in and how reuerently they taryde that stode withoute abydyng the lystyng vppe of the crosse ageyne y can not telle by no wordys Sothely here fent Nycholas and y stode stille to geder. and the lystyngs vppe of the crosse and the lettingys done ageyne. wherby somme wente in and some taryde withoute. y behilde long tyme with grete wonder And at the laste fent Nycholas and y came thedyr to the same gate hande in hande. And when we came thedyr the crosse was lyfte vp. And so they that were there wente in. Sothely than my felowe fent Nycholas frely wente in and y foloude but sodenly and onauyfyd the crosse of the gate came done apon owre handys and departyd me fro my felowe fente Nycholas and when y sawe thys. ful fore aferde y was Then seyde fent Nycholas to me. Be not aferde but haue only ful cer-ten feythe in our lorde ihesu criste and doutheles thou schalt come yn And astyr thys my hope and truste came ageyne and the crosse was lyfte vppe and so y cam in. but what brightnes and clerenes of light was

there with in forthe al aboutys no man aske ne seche of me for y can not only telle hit by worde but also y can not remembre hit in mynde That gloryous schyning light was brighte and smothe and so raueshte a man that behylde hit that hit bare a man aboue hym selfe by the grete brightnes of lyghte yn somekyl that what sumeuer y sawe before hit was as no thing me thought in comparyson of hit That bryghtnesse thawghe hyt were inestymable. Neuerthelesse hyt dullyd not a manrys syghte. hyt rathyr scharpyd hyt. Sothly hyt schynyd ful meruelusly. but more ynestymably hyt de-lytyd a man that behylde hyt. and wondirfully cow-pulde a manrys syghte to se hit. And wyth ynforthe no thynge y myght see. but lighte and the walle of crystalle throw the whyche we came yn And also fro the gronde vppe to toppe of that walle were grycis ordende and dysposyd seyre and meruelusly. by the whyche the ioyful company that was cum yn at the forseyde gate gladly ascendyd vppe Ther was no labur. ther was no difficulte ther was no taryng yn her ascendyng. and the hier they wente the gladder they were. Sothely y stode benethe on the grunde. and longe tyme y saw and behylde how they that came yn at the gate ascendyd vppe by the same grycis And at the laste as y lokyd vppe hier y saw yn a trone of ioy fittyng owre blesyd lord and sauur ihesu criste yn lykenes of man. and abowte hym as hyt semyd to me were a syue hondred fowlis. the whyche late had styed vppe to that gloriis trone. and so they came to owre lorde and worschpte hym and thankyde hym. for hys grete mercy and grace schewyd and done to hem And some were feyne on the vppur partys of the walle as they had walkyd hethyr and dedyr Trewly y knew for certen that thys place. were y saw owre lorde sytting yn a trone. was not the hye heuyn of heuyns where the blesid spiritis of angels and the holy fowlis of ryghtwys men ioyin yn the seyghte of god seyng hym yn hys mageste as he ys. where also innumerable thowfondis of holy spiritys and angels serue hym and assiste hym But than fro thens wythowten any hardnes or taryng. they ascende vppe to the hey

lieuin the whyche ys blesfyd of the fyghe of the euerlastyng godhed where al only the holy angels and the fowlis of ryghtwes men that byn of angels perfeccion seyn the ynuisibly and inmortalle kynge of al worldys face to face. the whyche hathe only immortalite. and dwellyth yn lyghte. that ys inacceffyble. for no man may cumme to hyt. the whyche no mortalle man feithe nethyr may see Sothely he ys seyne only of holy spiritys that byn pure and clene. the whyche be not greuyd by no corrupcion of body nethir of fowle And yn thys vision that y saw. so mekylle y conceuyd yn my fowle of ioy and gladnes that wat sum euer may be feyde of hyt by mannys mowthe. ful lytyl hyt ys. and onsufficient to expresse the ioy of myne herte. that y had there.

C how the monke came owe agayne throw the same gate of paradyse. **C** Ca lvi

 Herfore when y had seyn al thefe fyghtys aboue feyde and many othyr innumerable my lorde sent Nycholas that hylde me by the hande seyde schortly thys to me Loo fonne he feyde now a party astyr they petition and grete desir thow haste seyne and beholde. the state of the worlde yat ys to cumme as hyt myghte be to possible Also the perels of hem that offendyn and erryn the peynys of synners. the reste also of hem yat haue done her purgacion. the defyrys of hem that be goyng to heuynward. and the ioys of hem. that now byn cumme to the courte of heuyn and also the ioy of crystis reynynge And now thow muste go agayne to they felfe and to thyne. and to the worldys feyghtyng Treuly thow fchalt haue and perceue the ioys that thow haste seyne and mekyl more. yeffe thow contynew and perseuer in the drede of god. And when he had seyde thys to me he browghte me forthe throwe the same gate that we came yn. whersor ful heuy and fory was y and more than a man may suppose. for wele y knew that y must turne agayne. fro that heuynly blysse to thys worldys wreichidnes. And gretely he exhortyd me.

how y schulde dyspose, me. to abyde the day of my callyng oute of my body yn clennes of herte and of body. and mekenes of spirite wyth dylygent kepyng of my religyon. Dylygently he feyde to me. kepe the commaundementys of god. and dyspose they leuyng astyr the example of ryghtwes men. And truely so hyt schal be. that astyr the terme of they bodely leuyng thow schal be admytyd blesydly. to her seleschippe euerlastyngly.

C Of the swete pele and melodye of bellys that he herde in paradyse and also how he came to hym self ageyne. **C** Ca. lvi

A Nd whyle the holy confessour sent nycholas thys wyse spake yet with me sodenly y harde ther a solenne pele and a rynggyng of a meruelus swetenes. and as al the bellys yn the worlde or what sumeuer ys of sownyng had be rongyn to gedyr at onys Trewly yn thys pele and rynging brake owte also a meruelus swetenes. and a variant medelyng of melody sownyd wyth alle And y wote not whether the gretnes of melody. or the swetenes of sownnyng of bellys was more to be wondirde And to so grete a noyse y toke good hede and ful gretly my mynde was suspendyd to here hyt Sothly anone as that gret and meruelus sownnyng and noyse was cessyd sodenly y saw my selfe departyd fro the swete seleschippe of my duke and leder sent Nicholas Than was y returnyd to my selfe ageyne. and anone y hard the voycis of my brethyrne. that stode abowte our bedde also my bodely strenthe cam ageyn to me a lytyl and a litil and myn yes opinde to the vse of seying as ye fawe ryghte wele. Also my sekenes and sebulnes by the whiche y was longe tyme ful fore dissesid was wtwardly excludyd and gonne fro me. and fate vppe before yow so stronge and myghty as y was afore by hyt forosul and heuy And y wende that y had be then yn the chirche afore the auter. where y worschipte fyrste the crosse And as tochyng the taryng that y made yn thys vyfyon y had wende hyt had be noone. but al only

the space of on matens while. and now as y vnderstonde. y was terdye .ij. days and more. And now as compendeusly as y kowde y haue here tolde yow of al tho thingys the whiche y fawe and were schewyd to me yn body or yn spirite at the instauns and commandement of youre holynes and deuoute charyte. And nowe y besuche you mekely and that with fore weping that ye will with faue [vouchsafe] to praye to god for me an unhappy wrecche yat y may scape the grete and greuys peynys of synnerys the whyche y fawe. and cum to the ioyys of the holy fowlys that y knewe. and also to see euerlastyngly the gloryous face of oure blesyd lorde and sauur ihesu criste and oure blesyd lady sent marye.

C A proffe that thys reuelacyon ys of god and moste nedys be rew for the grete myraclys that our lord shewyd on this same monke that same tyme.

C Ca lviij

M Ony instruccyons and opyn examples byn here at the begynnyng of thys narracyon that euydently prouyn thys vyfyon. not to be of mannys conceyte but vtwardely of the wylle of god the whiche wolde haue hyt schewed to crystyn pepul Neuerthelesse yese there be so grete infydelite or infyrmyte of any persons that can not beleue to these thyngys aforseyde lete hem confyder the grete sekenesse and febulnes of hym that fawe hyt. so sodenly and so fone helyd in to a very wytnes and trowthe of this vyfyon that he fawe. Also let hem meruelle the grete noyse that was abowte hym. and also howe that he was prycked in hys fete with nyldys by the whyche he kowde not in any wyse be mouyd. Furthermore let hem take hede to hys yes that were so ferre fallyn done in to hys hede and was not seyne onethe to brethe space of .ij. days. and also aftyr a ful longe space of howris onethe laste myghte be perseuyd yn hym a ful smalle meuyng as a thynne drede yn hys vytalle veynys Also let hem confyder hys contynualle wepyng and terys the whyche he had aftyrward many days. And besyde all thes thyngys

we knowe also a nothyr certen thynge that was a ful seyre myracle and a very tokyn of godys curacyon schewyd on hym the same tyme. and asmekyl to be merueld. Sothely he had al moste the space of an hole yere yn hys lyfte legge a grete sore and a ful byttur as hyt were a canker large and brode wherby he was peynyd intollerably. And he was wonte to sey. that he had seche a forowand peyne therof. as he had bore an hoote plate of yrne bownde faste to hys legge. And ther was no emplastur no oyntmente nethyr any oþyr medicyn how be hit that he had mekyl of lechis leyde to hyt. yat myghte yefe hym of hys peyne or drawe the wondre to gedyr. Trewly yn the space of hys rauesh-yng. he was so fully helyd that he hym selfe meruelyd wyth vs to sele and see the peyne and ache wyth the wondre so clene agonie. that no tokyn of hyt. ne signe of rednes or of whythnes remaynyd aboue the meruelus curacion of god. Al only thys differens had hys legge that was sore. fro todyr legge that where the forseyde sore was that place was bare and had none heere.

 Ul delectable hyt was to hym as he seyde fro that tyme forthe. as ofte as he harde any solenne pele of ryngyng of bellys. by cause hyt wolde then cum to hys mynde ageyne. the ful swete pele and melody the whyche he herde. when he was amone the blesyed sowlys yn paradyse. Sothely aftyr that he was cum to hym selfe and hys brethirne had tolde hym. that now ys the holy tyme of yestyr. than syrste he beleuyd. when he harde hem rynge solenly to compleyn. for then he knew certenly. that the pele and melodye. that he herde yn paradyse. wyth so grete ioy and gladnes. betokynde the same solennye of yestir yn the whyche owre blesyed lorde and sauur ihesu christe rose vppe visibely and bodely fro dethe on to lyfe. to home wyth the fadur and the holy gooste be now and euermore euerlastyng ioye and blysse Amen.

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I. JOHN MILTON.

Areopagitica. 1644.

(a) *AREOPAGITICA : A Speech of Mr. JOHN MILTON For the Liberty of Unlicenc'd Printing, To the Parliament of England.*

(b) A Decree of Starre-Chamber, concerning Printing, made the eleventh of July last past, 1637.

(c) An Order of the Lords and Commons assembled in Parliament for the Regulating of Printing, &c. 1643.

LORD MACAULAY. He attacked the licensing system in that sublime treatise which every statesman should wear as a sign upon his hand, and as frontlets between his eyes.—*Edinburgh Review*, p. 344, August, 1825.

H. HALLAM. Many passages in this famous tract are admirably eloquent: an intense love of liberty and truth flows through it; the majestic soul of MILTON breathes such high thoughts as had not been uttered before.—*Introduction to the Literature of Europe*, iii. 660. Ed. 1839.

W. H. PRESCOTT. The most splendid argument perhaps the world had then witnessed on behalf of intellectual liberty.—*History of FERDINAND and ISABELLA*, iii. 391. Ed. 1845.

2. HUGH LATIMER.

*Ex-Bishop of Worcester.**The Ploughers. 1549.*

A notable Sermon of ye reuerende Father Master HUGHE LATIMER, whiche he preached in ye Shrouds at paules churche in London on the xviii daye of Januarie.

SIR R. MORISON. Did there ever any one (I say not in England only, but among other nations) flourish since the time of the Apostles, who preached the gospel more sincerely, purely, and honestly, than HUGH LATIMER, Bishop of Worcester?—*Apomaxis Calumniarum . . quibus JOANNES COCLEUS &c., f. 78. Ed. 1537.*

It was in this Sermon, that LATIMER (himself an ex-Bishop) astonished his generation by saying that the Devil was the most diligent Prelate and Preacher in all England. “Ye shal neuer fynde him idle I warraunte you.”

3. STEPHEN GOSSON.

*Stud. Oxon.**The School of Abuse. 1579.*

(a) *The Schoole of Abuse. Conteining a pleasaunt inuective against Poets, Pipers, Plaiers, Jesters, and such like Caterpillers of a Commonwealth; Setting up the Flagge of Defiance to their mischievous exercise and ouerthrowing their Bulwarkes, by Prophane Writers, Naturall reason and common experiance.* 1579.

(b) *An Apologie of the Schoole of Abuse, against Poets, Pipers, Players, and their Excusers.* [Dec.] 1579.

∴ This attack is thought to have occasioned SIR PHILIP SIDNEY's writing of the following *Apologie for Poesie*.

GOSSON was, in succession, Poet, Actor, Dramatist, Satirist, and a Puritan Clergyman.

4. Sir PHILIP SIDNEY.

An Apology for Poetry. [? 1580.]

An Apologie for Poetrie. Written by the right noble, vertuous, and learned Sir PHILIP SIDNEY, Knight. 1595.

H. W. LONGFELLOW. The defence of Poetry is a work of rare merit. It is a golden little volume, which the scholar may lay beneath his pillow, as CHRYSOSTOM did the works of ARISTOPHANES.—*North American Review*, p. 57. January, 1832.

The Work thus divides itself:—

The Etymology of Poetry.
The Anatomy of the Effects of Poetry.
The Anatomy of the Parts of Poetry.
Objections to Poetry answered.
Criticism of the existing English Poetry.

5. EDWARD WEBBE,

A Chief Master Gunner.

Travels. 1590.

The rare and most wonderfull things which EDWARD WEBBE an Englishman borne, hath seene and passed in his troublesome trauailes, in the Citties of Ierusalem, Damasko, Bethelem and Galey: and in all the landes of Iewrie, Egyp, Grecia, Russia, and in the Land of Prester John.

Wherein is set foorth his extreame slauerie sustained many yeres togither, in the Gallies and wars of the great Turk against the Landes of Persia, Tartaria, Spaine, and Portugall, with the manner of his releasement and coming to England. [1590.]

6. JOHN SELDEN.

Table Talk. [1634-1654.]

Table Talk: being the Discourses of JOHN SELDEN, Esq. ; or, his Sence of various Matters of weight and high consequence, relating especially to Religion and State. 1689.

S. T. COLERIDGE. There is more weighty bullion sense in this book than I ever found in the same number of pages of any uninspired writer. . . . O! to have been with SELDEN over his glass of wine, making every incident an outlet and a vehicle of wisdom.—*Literary Remains*, iii. 361-2. *Ed.* 1836.

H. HALLAM. This very short and small volume gives, perhaps, a more exalted notion of SELDEN's natural talents than any of his learned writings.—*Introduction to the Literature of Europe*, iii. 347. *Ed.* 1836.

Above all things, Liberty.

7. ROGER ASCHAM.

Toxophilus. 1544.

Toxophilus, the Schole of Shootinge, conteyned in two bookeſ. To all Gentlemen and yomen of Englanſe, pleasannte for theyr pastime to rede, and profitable for theyr use to follow both in war and peace.

In a dialogue between *TOXOPHILUS* and *PHILOLOGUS*, ASCHAM not only gives us one of the very best books on Archery in our language : but as he tells King Henry VIII., in his Dedication, "this little treatise was purposed, begou, and ended of me, onelie for this intent, that Labour, Honest pastime, and Vertu might recouer againe that place and right, that Idlenessse, Unthriftie Gaming, and Vice hath put them fro."

8. JOSEPH ADDISON.

Criticism on *Paradise Lost*. 1711-1712.

From the *Spectator*, being its Saturday issues between 31 December, 1711, and 3 May, 1712. In these papers, which constitute a Primer to *Paradise Lost*, ADDISON first made known, and interpreted to the general English public, the great Epic poem, which had then been published nearly half a century.

After a general discussion of the *Fable*, the *Characters*, the *Sentiments*, the *Language*, and the *Defects* of MILTON's Great Poem ; the Critic devotes a Paper to the consideration of the *Beauties* of each of its Twelve Books.

9. JOHN LYLY,

Novelist, Wit, Poet, and Dramatist.

Euphues. 1579-1580.

EUPHVES, the Anatomy af Wit. Very pleasant for all Gentlemen to reade, and most necessary to remember.

VWherin are conteyned the delights that Wit followeth in his youth, by the pleasantnesse of loue, and the happinesse he reapeth in age by the perfectnesse of Wisedome. 1579.

EUPHVES and his England. Containing his voyage and aduentures, myxed with sundry pretie discourses of honest Loue, the description of the countrey, the Court, and the manners of that Isle. 1580.

Of great importance in our Literary History.

10. GEORGE VILLIERS,
Second Duke of BUCKINGHAM.
 The Rehearsal. 1671.

The Rehearsal, as it was Acted at the Theatre Royal.

Many of the passages of anterior plays that were parodied in this famous Dramatic Satire on DRYDEN in the character of *BAYES*, are placed on opposite pages to the text. BRIAN FAIRFAX's remarkable life of this Duke of BUCKINGHAM is also prefixed to the play.

The Heroic Plays, first introduced by Sir W. D'AVENANT, and afterwards greatly developed by DRYDEN, are the object of this laughable attack. LACY, who acted the part of *BAYES*, imitated the dress and gesticulation of DRYDEN.

The Poet repaid this compliment to the Duke of BUCKINGHAM, in 1681, by introducing him in the character of *ZIMRA* in his *ABSOLOM and ACHITOPHEL*.

11. GEORGE GASCOIGNE,
Soldier and Poet.

The Steel Glass, &c. 1576.

(a) *A Remembrance of the wel imployed life, and godly end, of GEORGE GASKOIGNE, Esquire, who deceased at Stalmford in Lincoln shire, the 7 of October, 1577. The reporte of GEOR. WHETSTONS, Gent.* 1577.

There is only one copy of this metrical Life. It is in the Bodleian Library.

(b) *Certayne notes of instruction concerning the making of verse or ryme in English.* 1575.

This is our First printed piece of Poetical Criticism.

(c) *The Steele Glas.*

Written in blank verse.

Probably the fourth printed English Satire: those by BARCLAY, ROY, and Sir T. WYATT being the three earlier ones.

(d) *The complaunt of PHILOMENE. An Elegie.* 1576.

12. JOHN EARLE,
Afterwards Bishop of SALISBURY.
 Microcosmographie. 1628.

Micro-cosmographie, or a Peece of the World discovered; in Essays and Characters.

This celebrated book of Characters is graphically descriptive of the English social life of the time, as it presented itself to a young Fellow of Merton College, Oxford; including *A She precise Hypocrite, A Sceptic in Religion, A good old man, etc.*

This Work is a notable specimen of a considerable class of books in our Literature, full of interest: and which help Posterity much better to understand the Times in which they were written.

13. HUGH LATIMER,

Ex-Bishop of WORCESTER.

Seven Sermons before Edward VI. 1549.

The fyreste [—seuenth] Sermon of Mayster HUGHE LATIMER, whiche he preached before the Kynges Maiestie wythin his graces palayce at Westminster on each Friday in Lent. 1549.

Sir JAMES MACKINTOSH. LATIMER, . . . brave, sincere, honest, inflexible, not distinguished as a writer or a scholar, but exercising his power over men's minds by a fervid eloquence flowing from the deep conviction which animated his plain, pithy, and free-spoken Sermons.—*History of England*, ii. 291. *Ed.* 1831.

14. Sir THOMAS MORE.

Translation of Utopia. 1516-1557.

A frutefull and pleasaunt worke of the best state of a publique weale, and of the new yle called Utopia: VWritten in Latine by Sir THOMAS MORE, Knyght, and translated into Englyshe by RALPH ROBYNSON.

LORD CAMPBELL. Since the time of PLATO there had been no composition given to the world which, for imagination, for philosophical discrimination, for a familiarity with the principles of government, for a knowledge of the springs of human action, for a keen observation of men and manners, and for felicity of expression, could be compared to the *Utopia*.—*Lives of the Lord Chancellors (Life of Sir. T. More)*, i. 583. *Ed.* 1845.

In the imaginary country of *Utopia*, MORE endeavours to sketch out a State based upon two principles—(1) community of goods, no private property; and consequently (2) no use for money.

15. GEORGE PUTTENHAM,

*A Gentleman Pensioner to Queen ELIZABETH.**The Art of English Poesy. 1589.**The Arte of English Poesie.*

Contriuied into three Bookes: The first of POETS and POESIE, the second of PROPORTION, the third of ORNAMENT.

W. OLDS. It contains many pretty observations, examples, characters, and fragments of poetry for those times, now nowhere else to be met with.—*Sir WALTER RALEIGH*, liv. *Ed.* 1736.

O. GILCHRIST. On many accounts one of the most curious and entertaining, and intrinsically one of the most valuable books of the age of QUEEN ELIZABETH. The copious intermixture of contemporary anecdote, tradition, manners, opinions, and the numerous specimens of coeval poetry nowhere else preserved, contribute to form a volume of infinite amusement, curiosity, and value.—*Censura Literaria*, i. 339. *Ed.* 1805.

This is still also an important book on Rhetoric and the Figures of Speech.

16. JAMES HOWELL,

Clerk of the Council to CHARLES I.; afterwards Historiographer to CHARLES II.

Instructions for Foreign Travel. 1642.

Instructions for forreine travelle. Shewing by what cours, and in what compasse of time, one may take an exact Survey of the Kingdomes and States of Christendome, and arrive to the practical knowledge of the Languages, to good purpose.

The MURRAY, BÆDEKER, and Practical Guide to the Grand Tour of Europe, which, at that time, was considered the finishing touch to the complete education of an English Gentleman.

The route sketched out by this delightfully quaint Writer, is France, Spain, Italy, Switzerland, Germany, the Netherlands, and Holland. The time allowed is 3 years and 4 months: the months to be spent in travelling, the years in residence at the different cities.

17. NICHOLAS UDALL,

Master, first of Eton College, then of Westminster School.

Roister Doister. [1553-1566.]

This is believed to be the first true English Comedy that ever came to the press.

From the unique copy, which wants a title-page, now at Eton College; and which is thought to have been printed in 1566.

Dramatis Personæ.

RALPH ROISTER DOISTER.

MATTHEW MERRYGREEK.

GAWIN GOODLUCK, affianced to Dame CUSTANCE.

TRISTRAM TRUSTY, his friend.

DOBINET DOUGHTY, "boy" to Roister Doister.

TOM TRUEPENNY, servant to Dame CUSTANCE.

SIM SURESBY, servant to GOODLUCK.

Scrivener.

Harpax.

Dame CHRISTIAN CUSTANCE, a widow.

MARGERY MUMBLECRUST, her nurse.

TIBET TALKAPACE } her maidens.

ANNOT ALVFACE } her maidens.

18. A Monk of Evesham,

The Revelation, &c. 1186[-1410]. 1485.

¶ Here begynnyth a marvellous reuelacion that was schewyd of almighty god by sent Nycholas to a monke of Euyshamme yn the days of Kynge Richard the fyrst. And the yere of owe lord, M.C.Lxxxvi.

One of the rarest of English books printed by one of the earliest of English printers, WILLIAM DE MACLINIA; who printed this text about 1485, in the lifetime of CAXTON.

The essence of the story is as old as it professes to be; but contains later additions, the orthography, being of about 1410. It is very devoutly written, and contains a curious Vision of Purgatory.

The writer is a prototype of BUNYAN; and his description of the Gate in the Crystal Wall of Heaven, and of the solemn and marvellously sweet Peal of the Bells of Heaven that came to him through it, is very beautiful.

19. JAMES I.

A Counterblast to Tobacco. 1604.

(a) *The Essays of a Prentise, in the Diuine Art of Poesie.*

Printed while JAMES VI. of Scotland, at Edinburgh in 1585 ; and includes *Ane Short treatise, conteining some Reulis and Cautelis to be obseruit and eschewit in Scottis Poesie*, which is another very early piece of printed Poetical Criticism.

(b) *A Counterblaste to Tobacco.* 1604.

To this text has been added a full account of the *Introduction and Early use of Tobacco in England*. The herb first came into use in Europe as a medicinal leaf for poultices : smoking it was afterwards learnt from the American Indians.

Our Royal Author thus sums up his opinion :—

“A custome lothsome to the eye, hateful to the nose, harmefull to the braine, dangerous to the lungs, and in the blacke stinking fume thereof, nearest resembling the horrible Stigian smoke of the pit that is bottomless.”

20. Sir ROBERT NAUNTON,

Master of the Court of Wards.

Fragmenta Regalia. 1653.

Fragmenta Regalia: or Observations on the late Queen ELIZABETH, her Times and Favourites. [1630.]

Naunton writes :—

“And thus I have delivered up this my poor Essay ; a little Draught of this great Princess, and her Times, with the Servants of her State and favour.”

21. THOMAS WATSON,

Londoner, Student-at-Law.

Poems. 1582-1593.

(a) *The Ἔκατονπαθία or Passionate Centurie of Loue.*

Divided into two parts : whereof, the first expresseth the Author's sufferance in Loue: the latter, his long farewell to Loue and all his tyrannie. 1582.

(b) *MELIBEUS, Sive Ecloga in obitum Honoratissimi Viri Domini FRANCISCI WALSINGHAMI.* 1590.(c) *The same translated into English, by the Author.* 1590.(d) *The Tears of Fancie, or Loue disdained.* 1593.

From the *unique* copy, wanting Sonnets 9-16, in the possession of S. CHRISTIE MILLER, Esq., of Britwell.

22. WILLIAM HABINGTON,
Castara. 1640.CASTARA. *The third Edition. Corrected and augmented.*

CASTARA was Lady LUCY HERBERT, the youngest child of the first Lord Powis; and these Poems were chiefly marks of affection during a pure courtship followed by a happy marriage. With these, are also Songs of Friendship, especially those referring to the Hon. GEORGE TALBOT.

In addition to these Poems, there are four prose Characters; on *A Mistress, A Wife, A Friend, and The Holy Man.*

23. ROGER ASCHAM,
The Schoolmaster. 1570.

The Scholemaster, or plane and perfite way of teachyng children to understand, write, and speake, in Latin tong, but specially purposed for the priuate brynging up of youth in Ientleman and Noble mens houses, &c.

This celebrated Work contains the story of Lady JANE GREY's delight in reading *PLATO*, an attack on the Italianated Englishman of the time, and much other information not specified in the above title.

In it, ASCHAM gives us very fully his plan of studying Languages, which may be described as *the double translation of a model book.*

24. HENRY HOWARD,
Earl of SURREY.

Sir THOMAS WYATT.
NICHOLAS GRIMALD.

Lord VAUX.

Tottel's Miscellany. 5 June, 1557.

Songes and Sonettes, written by the right honourable Lorde HENRY HOWARD late Earle of SURREY, and other.

With 39 additional Poems from the second edition by the same printer, RICHARD TOTTEL, of 31 July, 1557.

This celebrated Collection is the First of our Poetical Miscellanies, and also the first appearance in print of any considerable number of English Sonnets.

TOTTEL in his *Address to the Reader*, says:—

“That to haue wel written in verse, yea and in small parcelles, deserueth great praise, the workes of diuers Latines, Italians, and other, doe proue sufficiently. That our tong is able in that kynde to do as praiseworthely as ye rest, the honorable stile of the noble earle of Surrey, and the weightinesse of the depewitted Sir Thomas Wyat the elders verse, with seuerall graces in sondry good Englishe writers, doe shew abundantly.”

25. Rev. THOMAS LEVER,

Fellow and Preacher of St. John's College, Cambridge.

Sermons. 1550.

*(a) A fruitfull Sermon in Paules church at London in the Shroudes.**(b) A Sermon preached the fourth Sunday in Lent before the Kynges Maiestie, and his honourable Counsell.**(c) A Sermon preached at Pauls Crosse. 1550.*

These Sermons are reprinted from the original editions, which are of extreme rarity. They throw much light on the communistic theories of the Norfolk rebels; and the one at Paul's Cross contains a curious account of Cambridge University life in the reign of EDWARD VI.

26. WILLIAM WEBBE,

Graduate.

A Discourse of English Poetry. 1586.

A Discourse of English Poetrie. Together with the Authors judgement, touching the reformation of our English Verse.

Another of the early pieces of Poetical Criticism, written in the year in which SHAKESPEARE is supposed to have left Stratford for London.

Only two copies of this Work are known, one of these was sold for £64.

This Work should be read with STANYHURST'S *Translation of Æneid, I.-IV.*, 1582, see p. 64. WEBBE was an advocate of English Hexameters; and here translates VIRGIL's first two Elegies into them. He also translates into Sapphics COLIN's Song in the Fourth Eglogue of SPENSER'S *Shepherd's Calendar*.

27. FRANCIS BACON.

afterwards Lord VERULAM Viscount ST. ALBANS.

A Harmony of the Essays, &c. 1597-1626.

And after my manner, I alter ever, when I add. So that nothing is finished, till all be finished.—Sir FRANCIS BACON, 27 Feb., 1610-[11].

(a) *Essays, Religious Meditations, and Places of perswasion and dissuasion.* 1597.

(b) *The Writings of Sir FRANCIS BACON Knight the Kinges Sollicitor General in Moralitie, Policie, Historie.*

(c) *The Essaies of Sir FRANCIS BACON Knight, the Kings Solliciter Generall.*

(d) *The Essayes or Counsells, Civill and Morall of FRANCIS Lord VERULAM, Viscount ST. ALBAN.* 1625.

28. WILLIAM ROY. JEROME BARLOW.
Franciscan Friars.

Read me, and be not wroth ! [1528.]

(a) *Rede me and be nott wrothe,
For I saye no thynge but trothe.
I will ascende makynge my state so hye,
That my pompous honoure shall never dye.
O Caytyfe when thou thynkest least of all,
With confusion thou shalt have a fall.*

This is the famous satire on Cardinal WOLSEY, and is the First English Protestant book ever printed, not being a portion of Holy Scripture. See p. 22 for the Fifth such book.

The next two pieces form one book, printed by HANS LUFT, at Marburg, in 1530.

(b) *A proper dyaloge, betwene a Gentillman and a husbandman, eche complaynynge to other their miserable calamite, through the ambicion of the clergye.*

(c) *A compendious old treatyse, shewynge, how that we ought to have the scripture in Englysshe.*

29. Sir WALTER RALEIGH. GERVASE MARKHAM. J. H. VAN LINSCHOTEN.

The Last Fight of the "Revenge." 1591.

(a) *A Report of the truth of the fight about the Iles of Acores, this last la Sommer. Betwixt the REUENGE, one of her Maiesties Shippes, and an ARMADA of the King of Spaine.*

[By Sir W. RALEIGH.]

(b) *The most honorable Tragedie of Sir RICHARD GRINUILE, Knight.* 1595.

[By GERVASE MARKHAM.]

(c) *[The Fight and Cyclone at the Azores.*

[By JAV HUVGHEN VAN LINSCHOTEN.]

Several accounts are here given of one of the most extraordinary Sea fights in our Naval History.

30. BARNABE GOOGE.

Eglogues, Epitaphs, and Sonnets. 1563.

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1. William Caxton,
our first Printer.

Translation of REYNARD THE FOX. 1481.

[COLOPHON.] *I haue not added ne mynusshed but haue folowed as nyghe as I can my copye which was in dutche / and by me WILLIAM CAXTON translated in to this rude and symple englyssh in th[e] abbey of westmestre.*

Interesting for its own sake; but especially as being translated as well as printed by CAXTON, who finished the printing on 6 June, 1481.

The Story is the History of the Three fraudulent Escapes of the Fox from punishment, the record of the Defeat of Justice by flattering lips and dishonourable deeds. It also shows the struggle between the power of Words and the power of Blows, a conflict between Mind and Matter. It was necessary for the physically weak to have Eloquence: the blame of REYNARD is in the frightful misuse he makes of it.

The author says, "There is in the world much seed left of the Fox, which now over all groweth and cometh sore up, though they have no red beards."

2. John Knox,
the Scotch Reformer.

THE FIRST BLAST OF THE TRUMPET, &c.
1558.

(a) *The First Blast of a Trumpet against the monstrous Regiment of Women.*

(b) *The Propositions to be entreated in the Second BLAST.*

This work was wrung out of the heart of JOHN KNOX, while, at Dieppe, he heard of the martyr fires of England, and was anguished thereby. At that moment the liberties of Great Britain, and therein the hopes of the whole World, lay in the laps of four women—MARY of Loraine, the Regent of Scotland; her daughter MARY (the Queen of Scots); Queen MARY TUDOR; and the Princess ELIZABETH.

The Volume was printed at Geneva.

(c) *KNOX's apologetical Defence of his FIRST BLAST, &c., to Queen ELIZABETH.* 1559.

3. Clement Robinson,
and divers others.

A HANDFUL OF PLEASANT DELIGHTS.
1584.

A Handeful of pleasant delites, Containing sundrie new Sonets and delectable Histories, in diuers kindes of Meeter. Newly deuised to the newest tunes that are now in use, to be sung: enerie Sonet orderly pointed to his proper Tune. With new additions of certain Songs, to verie late deuised Notes, not commonly knownen, nor vsed heretofore.

OPHELIA quotes from *A Nosegaiet, &c.*, in this Poetical Miscellany; of which only one copy is now known.

It also contains the earliest text extant of the *Ladie Greensleeues*, which first appeared four years previously.

This is the Third printed Poetical Miscellany in our language.

4. [Simon Fish,

*of Gray's Inn.]*A SUPPLICATION FOR THE BEGGARS.
[1529.]*A Supplicacyon for the Beggars.*

Stated by J. Fox to have been distributed in the streets of London on Candlemas Day [2 Feb., 1529].

This is the Fifth Protestant book (not being a portion of Holy Scripture) that was printed in the English Language.

The authorship of this anonymous tract, is fixed by a passage in Sir T. MORE'S *Apology*, of 1533, quoted in the Introduction.

5. [Rev. John Udall,

Minister at Kingston on Thames.]

DIOTREPHESES. [1588.]

The state of the Church of Englande, laid open in a conference betweene DIOTREPHESES a Byshopp, TERTULLUS a Papiste, DEMETRIUS an usurer, PANDOCHUS an Innekeeper, and PAULE a preacher of the word of God.

This is the forerunning tract of the *MARTIN MARPRELATE* Controversy. For the production of it, ROBERT WALDEGRAVE, the printer, was ruined; and so became available for the printing of the Martinist invectives.

The scene of the Dialogue is in PANDOCHUS'S Inn, which is in a posting-town on the high road from London to Edinburgh.

6. [?]

THE RETURN FROM PARNASSUS.

[Acted 1602.] 1606.

The Returne from Pernassus: or The Scourge of Simony. Publiquely acted by the Students in Saint Johns Colledge in Cambridge.

This play, written by a University man in December, 1601, brings WILLIAM KEMP and RICHARD BURBAGE on to the Stage, and makes them speak thus :

" KEMP. Few of the vniuersity pen plaies well, they smell too much of that writer *Ouid* and that writer *Metamorphosis*, and talke too much of *Proserpina* and *Iuppiter*. Why herées our fellow *Shakespeare* puts them all downe, I [Ay] and *Ben Jonson* too. O that *Ben Jonson* is a pestilent fellow, he brought vp *Horace* giuing the Poets a pill, but our fellow *Shakespeare* hath given him a purge that made him beray his credit :

" BURBAGE. It's a shrewd fellow indeed :

What this controversy between SHAKESPEARE and JONSON was, has not yet been cleared up. It was evidently recent, when (in Dec., 1601) this play was written.

7. Thomas Decker,

The Dramatist.

THE SEVEN DEADLY SINS OF
LONDON, &c. 1606.

The seuen deadly Sinnes of London: drawn in seuen severall Coaches, through the seuen severall Gates of the Citie, bringing the Plague with them.

A prose Allegorical Satire, giving a most vivid picture of London life, in October, 1606.

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LYING.

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SLOTH.

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SHAVING (*Cheating*), and CRUELTY.

Their chariots, drivers, pages, attendants, and followers, are all allegorically described.

8. *The Editor.*

AN INTRODUCTORY SKETCH TO THE
MARTIN MARPRELATE CONTROVERSY.

1588-1590.

- (a) *The general Episcopal Administration, Censorship, &c.*
- (b) *The Origin of the Controversy.*
- (c) *Depositions and Examinations.*
- (d) *State Documents.*
- (e) *The Brief held by Sir JOHN PUCKERING, against the Martinists.*

The REV. J. UDALL (who was, however, *not* a Martinist) ; MRS. CRANE, of Molesey, REV. J. PENRY, SIR R. KNIGHTLEY, of Fawsley, near Northampton ; HUMPHREY NEWMAN, the London cobbler ; JOHN HALES, Esq., of Coventry ; MR. and MRS. WEEKSTON, of Wolston : JOB THROCKMORTON, Esq. ; HENRY SHARPE, bookbinder of Northampton, and the four printers.

- (f) *Miscellaneous Information.*
- (g) *Who were the Writers who wrote under the name of MARTIN MARPRELATE?*

9. [Rev. John Udall,

Minister at Kingston on Thames.]

A DEMONSTRATION OF DISCIPLINE. 1588.

A Demonstration of the trueth of that discipline which CHRISTE hath prescribed in his worde for the governement of his Church, in all times and places, vntil the ende of the worlde.

Printed with the secret Martinist press, at East Molesey, near Hampton Court, in July, 1588 ; and secretly distributed with the *Epitome* in the following November.

For this Work, UDALL lingered to death in prison.

It is perhaps the most complete argument, in our language, for Presbyterian Puritanism, as it was then understood. Its author asserted for it, the infallibility of a Divine Logic ; but two generations had not passed away, before (under the teachings of Experience) much of this Church Polity had been discarded.

10. Richard Stanyhurst,

*the Irish Historian.**Translation of ÆNEID I.-IV. 1582.*

Thee first foyre Bookes of VIRGIL his Æneis translated intoo English heroical [i.e., hexameter] verse by RICHARD STANYHURST, wyth oother Poëtical diuises theretoo annexed.

Imprinted at Leiden in Holland by IOHN PATES, Anno M.D.LXXXII.

This is one of the oddest and most grotesque books in the English language; and having been printed in Flanders, the original Edition is of extreme rarity.

The present text is, by the kindness of Lord ASHBURNHAM and S. CHRISTIE-MILLER, Esq., reprinted from the only two copies known, neither of which is quite perfect.

GABRIEL HARVEY desired to be epitaphed, *The Inventor of the English Hexameter*; and STANYHURST, in imitating him, went further than any one else in maltreating English words to suit the exigencies of Classical feet.

11. *Martin Marprelate.**THE EPISTLE. 1588.*

Oh read ouer D. JOHN BRIDGES, for it is a worthy worke: Or an epitome of the fyrste Booke of that right worshipfull volume, written against the Puritanes, in the defence of the noble cleargie, by as worshipfull a prieste, JOHN BRIDGES, Presbyter, Priest or Elder, doctor of Diuillitie, and Deane of Sarum.

The Epitome [p. 26] is not yet published, but it shall be, when the Byshops are at convenient leysure to view the same. In the meane time, let them be content with this learned Epistle.

Printed oversea, in Europe, within two furlongs of a Bounsing Priest, at the cost and charges of M. MARPRELATE, gentleman.

12. Robert Greene, M.A.

MENAPHON. 1589.

MENAPHON. CAMILLAS alarum to slumbering EUPHUES, in his melancholie Cell at Silexendra. VVherein are deciphered the variable effects of Fortune, the wonders of Loue, the triumphes of inconstant Time. Displaying in sundrie conceipted passions (figured in a continuatue Historie) the Trophees that Virtue carrieth triumphant, maugre the wrath of Enuie, or the resolution of Fortune.

One of GREENE's novels with TOM NASH's Preface, so important in reference to the earlier *HAMLET*, before SHAKESPEARE's tragedy.

GREENE's "love pamphlets" were the most popular Works of Fiction in England, up to the appearance of Sir P. SIDNEY's *Arcadia* in 1590.

13. George Joy,
an early Protestant Reformer.

AN APOLOGY TO TINDALE. 1535.

An Apologye made by GEORGE JOYE to satisfye (if it may be) W. TINDALE: to pourge and defende himself ageinst so many sclaunderouse lyes fayned vpon him in TINDAL'S uncharitable and unsober Pystle so well worthye to be prefixed for the Reader to induce him into the understanding of hys new Testament diligently corrected and printed in the yeare of our Lorde, 1534, in Nouember [Antwerp, 27 Feb., 1535].

This almost lost book is our only authority in respect to the surreptitious editions of the English *New Testament*, which were printed for the English market with very many errors, by Antwerp printers who knew not English, in the interval between TINDALE'S first editions in 1526, and his revised Text (above referred to) in 1534.

14. Richard Barnfield.

of Darlaston, Staffordshire.

POEMS. 1594-1598.

The affectionate Shepherd. Containing the Complaint of DAPHNIS for the Loue of GANYMEDE.

In the following Work, BARNFIELD states that this is "an imitation of Virgill, in the second Eglogue of *Alexis*."

CYNTHIA. With Certaine Sonnets, and the Legend of CASSANDRA. 1595.

The Author thus concludes his Preface: "Thus, hoping you will beare with my rude conceit of *Cynthia* (if for no other cause, yet, for that it is the First Imitation of the verse of that excellent Poet, Maister *Spencer*, in his *Fayrie Queene*), I leaue you to the reading of that, which I so much desire may breed your delight."

The Encomion of Lady PECUNIA: or, The Praise of Money.
1598.

Two of the Poems in this Text have been wrongly attributed to SHAKESPEARE. The disproof is given in the Introduction.

15. T[homas] C[oooper].
[Bishop of WINCHESTER.]

ADMONITION TO THE PEOPLE OF ENGLAND.

An admonition to the people of England. VVherein are answered, not onley the slanderous vntruethes, reprochfully vttered by MARTIN the Libeller, but also many other Crimes by some of his broode, objected generally against all Bishops, and the chiefe of the Cleargie, purposely to deface and discredit the present state of the Church. [Jan. 1589].

This is the official reply on the part of the Hierarchy, to MARTIN MAR-PRELATE's *Epistle* of [Nov.] 1508: see No. 11. on p. 24.

It was published between the appearance of the *Epistle* and that of the *Epitome*.

16. Captain John Smith,

President of Virginia, and Admiral of New England.

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- (1.) *A true Relation of Occurrences in Virginia.* 1608.
- (2.) *A Map of Virginia.* 1612.
- (3.) *A Description of New England.* 1616.
- (4.) *New England's Trials.* 1620 and 1622.
- (5.) *The History of Virginia, New England, and Bermuda.* 1624.
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(2.) *A Treatise of the new India, etc.* Translated by RICHARD EDEN from SEBASTIAN MUENSTER'S *Cosmography*: and printed in 1553. *The Second English Book on America.*

(3.) *The Decades of the New World, etc.*, by PIETRO MARTIRE [PETRUS MARTYR], translated by RICHARD EDEN, and printed in 1555. *The Third English Book on America.* SHAKESPEARE obtained the character of CALIBAN from this Work.

A List of 837 London Publishers,

1553-1640.

This Master Key to English Bibliography for the period also gives the approximate period that each Publisher was in business.

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In 1524 TINDALE went from London to Hamburg; where remaining for about a year, he journeyed on to Cologne; and there, assisted by WILLIAM ROY, subsequently the author of the satire on WOLSEY, *Rede me and be nott wrothe* [see p. 19], he began this first edition in 4to, *with glosses*, of the English New Testament.

A virulent enemy of the Reformation, COCHLÆUS, at that time an exile in Cologne, learnt, through giving wine to the printer's men, that P. QUENTAL the printer had in hand a secret edition of three thousand copies of the English New Testament. In great alarm, he informed HERMAN RINCK, a Senator of the city, who moved the Senate to stop the printing; but COCHLÆUS could neither obtain a sight of the Translators, nor a sheet of the impression.

TINDALE and ROY fled with the printed sheets up the Rhine to Worms; and there completing this edition, produced also another in 8vo, *without glosses*. Both editions were probably in England by March, 1526.

Of the six thousand copies of which they together were composed, there remain but this fragment of the First commenced edition, in 4to; and of the Second Edition, in 8vo, one complete copy in the Library of the Baptist College at Bristol, and an imperfect one in that of St. Paul's Cathedral, London.

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- V. The landing and distribution in England.
- VI. The persecution in England.

Typographical and Literary Evidence connected with the present Fragment—

- I. It was printed for TINDALE by PETER QUENTAL at Cologne, before 1526.
- II. It is not a portion of the separate Gospel of Matthew printed previous to that year.
- III. It is therefore certainly a fragment of the Quarto.

Is the Quarto a translation of LUTHER'S German Version?
Text. The prologue. Inner Marginal References. Outer Marginal Glosses.

** For a continuation of this Story see G. Joy's *Apology* at p. 25.

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